Church Management



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We are not punished for our sins, but by them.

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No man can be wrong all the time. Even a clock which is stopped can be right twice a day.

The attitude within is more important than the circumstances without.

There was never a philosopher that could endure the toothache patiently.

A homely proverb says, we can let our troubles drown us or we can take them out and give them swimming lessons.

How happy are the pessimists! What joy is theirs when they have proved there is no joy.

Self-dedication to a good and great cause is sure protection against the failure in life.

Conceal thy domestic ills.

To preach more than half an hour, a man should be an angel himself or have angels for hearers.

The happy man is he who achieves a harmonized expression of all his desires.

Christianity is aware of one great permanent reality which is God.

It is a calamity that the good people often get tired of being good before bad people get tired of being bad.

God warms his hands at a man's heart when he prays.

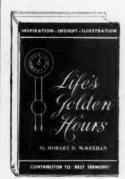
The tragedy of love is indifference.

Faith keeps us steady, loyal and triumphant.

If we have faith that intelligence directs life, that at the end of it all is purpose and at the heart of it all is love, we can face life on its own ground.



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THE EDITOR'S DRAWER

Dr. McKeehan's New Book

Last month we gave this space to the new volume by Harold Cooke Phillips of our editorial Advisory Board. This month it goes to Hobart D. McKeehan who edits our homiletic department, "Productive Pastures." His new book, a volume of sermons is entitled *Life's Golden Hours*. It is published by the Fleming H. Revell Company. The price is \$2.00 is \$2.00.

I have been associated with religious publishing for many years. Personal participation goes back beyond Church Management. I have seen the effort in minister's publications to secure homiletic material for stimulating thinking which is not stereotyped and typed. I believe that Hobart McKeehan in his department in Church Management is doing the best job that has ever been done.

If you want an autographed copy of his book we shall be glad to send it upon the receipt of \$2.00. This same courtesy of autograph will be given to those who wish to buy Dr. Phillips' new volume In the Light of the Cross (\$1.75).

William H. Leach.

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Ministerial Oddities

Collected by Thomas H. Warner

Criticism .

An indignant Bostonian once rushed to Dr. Everett's house. One of the local newspapers had published an article severely criticizing him. Should he demand a public apology, or file a suit for damages? Dr. Everett listened quietly, then said: "What should yeu do? My dear sir, do nothing. Half the people who got that paper never saw the article. Half of those who read it do not understand it. Half of those who did understand it did not believe it. Half of those who believed it were of no importance anyway."

An English writer said: "The men who prosper in this world are the men who mind their own business and keep on minding it. The following incident is an illustration. 'Tatoes,' cried a pedler in Richmond. 'Hush that racket. You distract the whole neighborhood,' responded a woman from a doorway. 'You kin hear me, kin you?' 'Hear you? I kin hear you a mile.' 'Thanks, I'm hollerin' to be heard. 'Tatoes'."

Dr. N. McNeill, in a reference to the late Cardinal Newman said there were some who considered that he was one of the very greatest Englishmen, and that his life represented in an almost unsurpassed degree the element of heroism and of intellectual liberty. But he could not subscribe to that view. He believed that the Cardinal's life had been harmful to many. Alluding to the Cardinal's hymn, Dr. McNeill said the clause, "Pride ruled my will," could be truly applied to the greater part of his long and eventful life. It was the pride of controversy which had sustained him.

Dr. Joseph Parker, writing of his contemporary, Charles Haddon Spurgeon, said: "I should place Henry Ward Beecher far above him in power and eloquence, and as regards results, the effects which he produced were certainly not wider or more lasting than those effected by Mr. Moody or General Booth. A single small volume of Bishop Lightfoot's or Dean Church's, or Canon Liddon's sermons contains more originality, more literary beauty, more deep religious thought, more that attracts the minds of students and scholars, than all Mr. Spurgeon's 2,500 sermons, many of which I find unreadable."

Dr. George A. Gordon had a hard time during his examination by the Installation Council, when he became (Turn to page 16) ins Ea Sui

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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VOLUMEXXIII NUMBER MARCH. 1947

Regular Attendants

E have laughed at the old pun about the man who told the preacher that he was a very regular attendant at worship-he never missed Christmas or Easter. But it is no joke to the minister in trying to

year. Many ministers have rested after a great Easter. conscious that the large congregations of not motivated purely by spir-

itual ideals. One of our They think I'm a dentist. They come twice a year, Easter and Christmas. friends who

insists that he is tired of the pagan shams of Easter as it is practiced says that it is one Sunday of the year when he will not attend church.

The wise minister will not openly rebell against the social customs to a point of challenging them. Thank God that the churches are filled for this Sunday. But he will try to carry some of the enthusiasm into the weeks that follow. There has been an improvement in this respect during the past decade. Post-Easter congregations are larger than they were a few years ago.

Here are some suggestions for accomplishing this:

First, let the minister stay on the job. He may feel tired after the Lenten activities but if he runs away Easter night to take a vaca-

tion it is a splendid invitation for his congregation to do the same.

Plan some vigorous visitation, either pastoral of congregational, to align the new members, recruited during the Lenten season, with the program of the church.

Outline a preaching program of such interest that there will be less temptation on the part of the faithful to wander from the church services.

Capitalize the special days which follow Easter. Keep the rogation days and build up to Whitsunday. Hold communicant classes back for reception on Whitsunday. Then there are the special days which have grown up such as Mother's Day, Festival of the Christian Home, Children's Day, Commencement, and Memorial Sunday.

Easter (April 6) comes early in 1947. Three good months are left before vacation. The stormy winter months have passed. should, with the proper encouragement, bring the largest congregations of the year. The shrewd clergyman will use them to the utmost.

Tragedy and Triumph of Niemoeller's Visit

ARTIN NIEMOELLER has travelled from east to west, from north to south, on his American visit. Hundreds of thousands have heard his story and have applauded the little Lutheran pastor who defied the dictator of a mighty nation. He tells a straightforward story and leaves a good impression. We are glad that there are such men

One newspaper man, after hearing his address, said, "There isn't much to report. But it is a marvelous experience. Here is a man who has been eight years in prison who does not take the opportunity to spread hate but rather proclaims allegiance to Jesus Christ."

That is the triumph of Martin Niemoeller.

But the visit has not been without its unfriendly side. Mrs. Roosevelt has called it unfortunate. Newspapers have been displeased because they have not been permitted to interview him. Jewish leaders have arisen in protest because he has not been outspoken in opposition to anti-Semitism. This is bad, but it is not the tragedy.

The tragedy is in the billing which has been given him in a number of cities. Pastor Niemoeller came to America upon the invitation of the Federal Council of the Churches of Christ in America. This body has been responsible for his appearance. We have had the releases from this official body. They have been honest and clear. Had local committees used this material in their publicity releases, America would understand him better.

But local enthusiasts have advertised him as a prophet, a seer, a fighter against Nazism and statism. From these glowing releases, we see a man who saw the rising tide of statism and set out to defeat it. Of course, this is not true.

Martin Niemoeller is a Lutheran pastor. As such he accepted the attitude toward the state that is historic with the German Lutheran Church. He supported his nation in the First World War and was ready to do so in the Second World War. War is not against his conscience. The affairs of the state were no concern of the church so long as the state stayed out of the area of activity historically claimed by the church. But when Hitler demanded the allegiance of the church, he refused to give it. His first loyalty was to Jesus Christ.

There is no evidence that his resistance was on a broader ground than this. He was simply a Lutheran minister who refused to yield the administration of his church to the state.

This attitude is shown in one story he tells in his lectures. While incarcerated in Dachau prison, he is asked by other prisoners to conduct a service of holy communion on Christmas eve. Says Pastor Niemoeller: "I am a Lutheran. I am not supposed to commune with those of the Calvinistic faith, nor of the Greek Catholic Church." These men were from these bodies. The good pastor wrestled with the problem for a long time before he finally agreed with the request. This is hardly the perplexity of a great social prophet.

The tragedy is not Niemoeller's personal attitude. It is the failure of the advance publicity to tell the truth about him. Because he

was publicized for something he never intended to be, criticism was heaped upon him. Had local committees made it clear that he is a German Lutheran pastor, true to the convictions which he would hold as such a pastor, these criticisms would have been dissipated. Attempts to defend him against the unfair charges simply confused the situation.

This is the tragedy of the visit.

Kilvert's Diary

Robert Francis Kilvert was born at Hardenbuish in Wiltshire, England, in 1840; he died in Bredwardine on the River Wye in 1879. He was a minister of the Church of England serving as curate and vicar in parishes in both Wales and England. Just before World War II, there were discovered twenty-two notebooks which give a day by day diary of the life of this man. The book, earlier published in England, has now made its appearance in the United States.*

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The author of the introduction builds up in the volume a beautiful pastoral picture insisting that the writing equals in style that of Dorothy Wordsworth. He says that it is a source book on rural life of the Victorian era which reveals the naiveness and superstitions of the rural folk. We recommend it for ministerial reading for quite a different purpose. It is the best picture of the work and life of the parish curate and vicar of the period that has fallen into our hands. We think that clergymen in the busy life of today will enjoy this review of a more leisurely period.

Kilvert was neither a theologian nor intellectual giant. He tells us of services which he conducts but seldom gives a picture of the sermons. His was a leisurely existence. Most of the afternoons seemed to have been spent in garden parties where he played and danced with the young people. The social activities were mainly dancing, archery and croquet. He walked through the parish calling with pastoral tolerance on the poor but the diary gives much more space to the meals and drinks he had with the more fortunate. He was always particularly fond of girls—little girls and big girls. He describes their clear skin, bright eyes and attractive hairdoes. He fell in love rather easily but marriage was delayed until near the end of his life. He died before he was forty.

The vicar with a good living held a high
(Turn to page 74)

^{*&}quot;Kilvert's Diary," edited by William Plomer. Introduction by A. L. Rowse. The Macmillan Company. 407 pages. \$3.00.

The Purpose and Technique of Church Insulation

by Winchell Royce*

OLD, drafts and cheerless discomfort in winter and sticky oppressive heat in summer are almost synonymous with church and other ecclesiastical buildings. This condition is caused largely by design of the structures—extremely high ceilings, huge auditoriums and sanctuaries and solid masonry walls.

The result is that heavy, constant firing of the heating plant is required and enormous quantities of fuel are used in winter to bring the interior of the edifice to a temperature somewhere near adequate comfort.

In recent years, however, many churches in response to complaints from their membership have attempted to do something about such discomfort by installing insulation wherever possible. Those which have done so find their buildings more comfortable at all seasons of the year and report savings up to 25 per cent in their fuel bill and their costs of redecoration reduced appreciably.

Because most ecclesiastical buildings have solid masonry walls, there is not much that can be done about insulating at that point, but the material can be applied easily to the area above the ceiling and this operates effectively in making the whole interior easier to heat in winter and cooler in summer. Of course in the countless churches of frame or other hollow wall construction, an even more effective job of insulation can be done.

This is why: In the winter, heat is drawn from the body by contact with a cold surface, by moving air that carries away body heat, and by radiated heat moving swiftly through the air, without heating it, from a warm surface to a cooler one such as a cold wall or ceiling. In a building, the human body gives off its greatest amount of heat by the third process and that is why heating engineers say that walls, floors and ceilings should be nearly as warm as the heated air. To accomplish this, they recommend insulation which is a barrier to both heat and cold.

Since heat naturally rises, the uninsulated roof which is a prime conductor causes enormous losses of warm air, science has learned, and in its rush to escape, the heat from radiators or warm air floor registers fails to heat the area which is occupied by the

In summer, this situation is reversed. Roofs frequently reach a temperature of 140 degrees and more and this exterior heat seeps through into the building, making the interior a huge "fireless cooker."

A four-inch layer of insulation above the ceiling has been found through innumerable tests to make the interior as much as 15 degrees cooler than the uninsulated building in summer, and by the same token makes the interior much easier and more economical to heat in winter. In most cases, the saving in fuel costs pays for the insulation within three years, according to numerous letters received by insulation manufacturers and heating engineers.

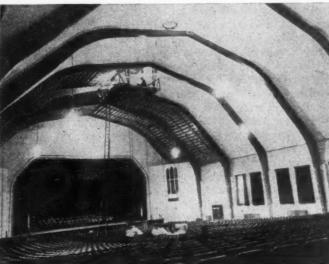
The most widely used material for insulating any building is mineral wool, it is pointed out by the United States Bureau of Mines, which states: "Generally, mineral products are preferable because of their resistance to fire, short-circuits, moisture and termites and decay."

Mineral wool is a generic term for a fluffy, wool-like substance made from limestone and other rock, sand, or the slag from ore smelting. It is known as "rock wool" when made of rock, "slag wool" when made of furnace slags, and "glass wool" when made of sand. All types have virtually the

*Formerly editor of building page of News Week and the New York World-Telegram.



Pneumatic application of granular mineral wool insulation. Fireproof, highly resistant to the passage of heat, a four-inch layer of this type of insulation conserves warmth in winter and keeps out heat in the summer.



An insulation crew applying batts of full-thick mineral wool to the ceiling of a large church auditorium. Because it retards the formation of unsightly dust streaks, complete ceiling insulation reduces redecoration costs.

same properties. The material is manufactured in batts and granular form, is extremely light in weight, clean, easily handled and installed.

In fact, installation in existing structure is simplicity itself. The usual procedure is to blow the granular form through a hose under pneumatic pressure into all hollow spaces, covering the area above the ceiling to a depth of four inches. In case this space will accommodate a workman, the mineral wool batts are nailed in place between the joists.

In the case of hollow wall construction, the granular type of mineral wool is blown into the walls to fill the space completely between interior and exterior wall. This is done in the same manner as with ceilings. Workmen carefully remove a clapboard, shingle, brick, stone or section of stucco at various points so that all crevices can be reached. Wherever openings are made, they are so carefully re-sealed that there is no trace of the work.

In addition to added comfort and lowered heating costs, there are several extra dividends that come with insulation, church officials report.

One of these is that decoration costs are considerably reduced because such work is not needed so often in the insulated building.

Nearly everyone has noticed dark atreaks on walls and ceilings marking the location of lath, studs and joists. This is because when the weather is cold, without insulation the plaster gets quite cold. Then when artificial heat is turned on, the warm air rises carrying moisture and dust with it. As it comes in contact with the cold plaster surfaces the dust and moisture is deposited on the plaster, causing it to turn dark.

Another extra dividend for buildings insulated with mineral wool-that of fire safety. National Bureau of Standards tests have shown that a wood lath wall filled with mineral wool will stop the passage of fire for one hour. This means that it is an effective fire stop in the hollow spaces of a building which are so often the avenue of a quick spread of flames. Likewise. when the material is installed between roof and ceiling, it has a tendency to slow down or stop completely roof fires which start from outside. How highly mineral wool is thought of in this connection is seen in the fact that several years ago, on recommendation of the National Bureau of Standards, the home of George Washington at Mount Vernon was thoroughly insulated so that in case a fire broke out the firefighters would have more than an even chance to save the shrine.



TODAY'S EASTER

One man, white-haired, and out of tune with life, Immured in books, dull-eyed, though called a seer, Sat in his cluttered study; heard no song Of robins in the elms, no bud burst clear Upon the sun-filled bush to hush his fear.

"The last years come," he moaned, "and I shall go Alone into the night; I see no way Among the tangled byroads of the mind. Hope sees no star, no system of today Can give man's soul assurance, though he pray."

One man, a youngster, tortured by his doubts, Shut his thick books, shut doors and swung from school. Far, far he wandered, to the woods and fields Where late snows melted and each crystal pool Shone clean in sun, and cried: "God, help a fool!"

The sun of spring swept like a dazzling form
Down from grey vaults, its spear cut through the air,
Pierced ice and snow, the frozen, barren ground.
A mighty wind blew angel-trumpets there;
And lilies, silver-white, rose, breathless-fair!

The miracle the old man dared not own
Burst round the youth, far from the schoolmen's room;
Deep in the woods he watched the valiant grass
Break clods, while jonquils loomed, trembling with bloom.
He saw God's hand once more unseal the tomb!

Philip Jerome Cleveland.

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Toward an Efficient Church - III

A Church Competent to Create Its Own Program

by William H. Leach

E SURE to read the second article in this series which was published in the February issue of Church Management before reading this. Unless you understand the recommendations of that article you will find this one rather difficult. In that two definite recommendations were made. First was that churches should have single, unified official boards which would have supervision of every department of church work. The second was that the churches should be organized on a departmental and functional basis. If these two recommendations are accepted it will be comparatively easy for any church to survey its field and plan a constructive program. Without the unified board it will be very difficult. So long as the church has a dozen little official boards floating around in the bigger orbit unity of program is going to be impossible.

Some churches have never seriously surveyed their assets and then tried to create a program to fit the needs. It has been easier to run the church on a patent medicine basis. Simply buy the prepared plans and try to put them to work. The same people who would insist on a careful diagnosis before submitting to medical treatment seem to think that the church can get by on a pre-digested diet prepared by some agency engaged in the work.

The denominational boards are the best source for church program material. They spend huge sums to study the social and educational needs of the churches and then recommend programs for them. But no denomination ever was made or evolved which possessed the intelligence to formulate a program which would fit churches of all

kinds and locations. When I was a

pastor of rural churches my people used to complain that the program makers were thinking of city churches. Perhaps they were. At least they seemed to be far away from the simple direct methods so necessary in small churches. Occasionally some church shows enough originality to construct its own program. But as a rule the patented variety dominates the situa-

The lengths to which imitation and standardization go are silly. The official board must have so many members. The church school schedule was

TOWARD AN EFFICIENT CHURCH

This is the third article in the series by the editor of Church Management. Two more will follow. In April he will condense in one article the current tendencies in new church buildings. The concluding article in the series will consider "Adequate, Democratic Financing."

provided in detail. The every-member canvass was to be made by rote. Two canvassers were to go together. It must always be two. They must go on a Sunday afternoon, etc. etc. One minister of our acquaintance took very seriously the injunction that each member in a family must make a pledge and in a case where a certain man was contributing \$2.00 per Sunday he demanded that the pledge be split into three pledges, one for the husband, one for the wife and one for the son. The idea was not agreeable to the man and he refused to do it. Then the matter was brought before the trustees and the instructions from the denomination read. Just why the matter of individual pledges was so important that a church scrap could be developed over it is hard for this writer to understand but the minister was stubborn and stood his ground.

The patent medicine idea has gone so far that many church leaders expect every administrative plan to be developed and given them in outline form. We still receive complaints from readers - there were many more of them a few years ago - that Church Management published too much program material. The readers became confused. Why not just give us one good program for each phase of the work, was the request. Patent medicine, pre-digested stuff. The reason we publish so much material of this kind is to force the reader to make a selection and then hope that the process will lead to original planning.

The simple fact remains that churches are different — that communities are different. Racial heritages, theological heritages and educational heritages vary. Churches need different approaches. Their failure to adapt their

programs to the people is the main reason for the rise of new evangelistic bodies so evident in our communities today.

It should be the obligation of the official board to study the community and the parish to know its own people. Then having made the necessary study, create a program which will serve every age group, and diverse social groups.

Perhaps this will be better understood if we take one phase of church program planning very active at present. That is the planning of a new building. Most churches have advanced beyond the patent medicine stage in this matter. They know that it is not sufficient to buy a set of plans and hire a contractor to go to work. Buildings cost money. So they go at it more carefully. Some things must be ascertained.

 The possible location is studied. The church should be accessible.

2. They must analyze the age groups in the church. Just what proportion of the space will be used by various departments.

3. They need to know about the population tendencies in the community. Is the probability for more people of their particular faith or fewer?

4. Are social facilities available in the community or must the church supply these in the new building? If the Y.M.C.A., just a block away, provides a good gymnasium why should the church duplicate that facility?

But don't get the idea that all departments of church work are handled as intelligently as the building program. Few churches start to build without employing an architect. They reject the stereotyped formula for a building. An architect worthy of his profession would reject any idea that he simply follow another man's blueprints and specifications.

Take the Departments

Let's take the eight departments of church organization recommended in the February article. I am trying to practice what I am preaching. This number of departments and the program of work is merely suggestive. There is no reason in the world why every church should have eight departments. Some may need less; others more. That is what we mean by individual planning. But to show the technique of planning let's take the eight one by one.

1. Department of Worship. Under this department will fall the responsibility for the services of worship, including the music. One of its committees will probably have charge of the music and the choir. The value of the minister in this department is selfevident. One of the first things it may have to consider is the number of services of worship. Shall there be two services on Sunday and a mid-week service? If the department is purely an imitative body it will follow tradition of other churches in the community. If it is wise it will try and see what program will best meet the needs of the parish.

If the second service is a sort of duplication of the morning service, the attendance consisting of people who worshipped in the morning, and no others, the department might question this service. Is some other plan better? How about turning the evening over to group meetings for study, or dramatics, or a public forum? The same test should be made of the mid-week service. I served a church which insisted on an evening service which no one wanted and few attended. But we had to go through the motions.

It will be the function of this department to make a study of the present tendencies in worship. A test should be made of the services to see if they offer all that should be given the congregation. The department will want to study the vacation problem. Too few churches have really thought through this problem. A few weeks ago I heard an engineer on air conditioning tell of one church which installed air conditioning for the summer months and found that the demand for services in the summer was such that the collections, above pledges, amortized the cost of the installation over a five - year period.

2. Department of Property and Finance. The order of these departments need not be arbitrary. I like, however, to have worship head the list. The main purpose of the church is worship. It should be the most important department. But I would not fight about the order. Every department is important.

This department will have all the functions of the traditional board of trustees—but more. It will not alone handle the legal affairs of the church, collect the money and pay the bills, but it will try to visualize the material welfare of the church for the years ahead.

The method of raising the budget of the church will rest in its hands. Here again there is need for originality. We will discuss the financial program in the last article in this series so it is not necessary to go into further length here.

3. Department of Education. This will include what is usually found in the church school, including the social activities. If there are Christian endeavor societies, organized classes, Boy Scouts, Girl Scouts and other age groups they will be under the direction of this department.

It will have one of the most important tasks of the entire church - that of synchronizing the work of the various agencies. More churches are overorganized than under-organized. I have in mind now a church with 150 members. It tries to maintain a complete church school according to the standards of the denomination. The county Christian Endeavor had an active secretary and he has persuaded the church that it should have a Society. The young people who come to the church at 6:30 for the society are the same ones who meet at 10:00 as the young people's class in the church school. Then there is a H-Y group for boys which meets on Thursday night. The young men in this group all belong to the H-Y. Here are three organizations for the same age group. Each has lofty ideals. Each is worth while. But no one would suggest that the time spent in the three groups is as productive as the same time would be if the work were confined to one group. This department may have to cut out some of the activities.

It may be advisable to add organizations for certain age groups. Why should one church have a girl scout troop and two groups of camp fire girls and not a single parallel organization for boys. The only way that it could be justified would be on the basis that the children in the congregation are all girls. This is hardly possible.

The matter of curriculum, which is a difficult one, lies in this department. Denominationally prepared material should be given first consideration, of course. But I know of no educator who would insist that denominational material be accepted without testing its worth.

4. Department of Benevolence and Finance. The missionary societies, if they still exist, will belong in this department. But the work will be much broader. It will work with the trustees to set up a proper benevolence quota for the entire church. It will work with the Department of Education to see that proper emphasis is given the world mission of the church in the education program. It will take its place on a parity with other departments and definitely ally the church with the work of the denomination and the interdenominational activities. One

of its first tasks will be to decide the percentage to be assigned to the various causes which it will support. Read Mr. Cashman's article on church benevolences in this issue and see how one clear thinking churchman analyzes the local church responsibility for benevolences.

5. Department of Christian Fellowship. If all the members are integrated into the church activities this department may not be needed. But if, as in many congregations, but a small percentage have a place in the social activities it should have a place. Its function is to plan such activities and leadership that the members may know one another. It may include gettogethers in the church. Some churches have found that neighborhood gatherings are preferable. The department must decide. If the work can be assumed by other departments by all means do it. The fewer the functioning departments the better, providing the church can fulfill its mission and program.

6. Department of Social Action. The main purpose of this department is to tie the local church up with the department of local action of the denominational and local social agencies. In some way every church should have the opportunity to express itself on national and world affairs. There is also need of conscious integration into the work of the local welfare social agencies. There is a large area of planning here. It should challenge the originality of the pioneer.

7. Department of Pastoring. I submit this department as an important one, conscious that it has not been so recognized in the past. The laymen have a feeling that pastoring is something that the minister does to fill in his spare time. However the new interest in pastoral psychology has made it a function of such importance that it needs to become the concern of the entire church. No individual who has touched the surface of information on counseling would pass over this work too lightly. Counseling is a difficult and time consuming task. The pastor has unusual advantages to aid in the adjustment of the perplexed life. But no minister of a church of five hundred members or more may expect, through his own efforts, to give the help that is needed. The work must be done through organized pastoring and personal counselling by a larger group. alert minister knows where he could use from eight or ten good men or women to help out in critical life situations.

Make pastoring a definite function of the church—not merely the work (Turn to page 32) Guy yea tha its ers Per too

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How to Raise \$53,000

A Story of Progressive Achievement

THE Wornall Road Baptist Church of Kansas City, Missouri, has approximately 1200 members. H. Guy Moore is the pastor. A couple years ago the church became conscious that approximately four hundred of its members, only, were consistent givers to the church and its program. Perhaps that is average but it is far too small. On January 1, 1947, it had 712 contributors. Total pledges for 1947, including anticipated plate offerings, were more than \$53,000.

Just how were these pledges secured?
Mr. Moore says that the explanation lies in the chairman of the finance committee. Mr. Doulon G. Marler, head of the Industrial Products Manufacturing Company of Kansas City. That probably is good judgment. We don't know Mr. Marler, so must write our story around the campaign material.

The effort was based around a pledge Sunday. The date set was December 1, 1946. To stimulate interest and loyalty for this effort the committee depended largely on direct mail. A series of letters and circulars were carefully prepared and mailed. As in every effort of this kind a follow-up of personal solicitation is necessary.

We shall try to follow the program through the mail, the pledge Sunday, and finally the follow-ups.

The First Mailing Piece

The first release was made on November 10. It was a printed broadside, 8½ x 11½ in size. Across the top was the slogan:

"YOUR PRAYERS HELP BUT MONEY IS ALSO ESSENTIAL."

Under the slogan was a picture of hungry, destitute children of Europe. The letter made a definite appeal to help heal the wounds of the world. It stated that the benevolent budget of the church for 1947 was \$16,550.00 and to this added a special item of \$7,000 for the proposed Baptist Memorial Hospital. Thus the first letter asked for others—not for the church. Across the bottom was the line, "Be one of 1000—Pledge yourself December 1.

Second Mailing Piece

The second mailing piece, also a printed broadside, was released, on November 18. The caption at the top was



Attractive Art Work, as Shown Above, Was Used In the Campaign

BAPTIST HERITAGE MUST GO FORWARD

"Wornall Road" Can Show the Way
Under the caption was a picture of
a children's group, primary or beginners in a worship service. The letter
stressed that the children were in a
beautiful, debt-free church. Then, it
went on to point out that a church
has operating costs. The same line
which was used at the bottom of the

first piece appears on this: "Be one of the 1000—Pledge yourself December 1.

Third Mailing Piece

The third mailing piece was released on November 25, just before Thanksgiving. It consisted of a two-page letter accompanied with a beautifully lithographed folder which devoted the inside pages to an analysis of church giving. Reproductions of some of the



127 Persons give...\$1.00 130 Persons give....50c 60 Persons give...25c 61 Persons..60c to 80c 28 Persons..30c to 35c 26 Persons..15c to 20c 11 Persons...2c to 5c

A breakdown showed weekly giving from 2c to \$15.00 weekly. Amounts over \$1.00 were illustrated by appropriately sized blocks.

data is shown on this page. This letter goes into detail on budget and the plan of pledging.

Here is a paragraph of the instructions:

We do not want you to fill out your pledge card now but want you to be thinking and praying about it. Next Sunday morning, immediately after communion service there will be a few minutes of organ music and during this period we would like for you to fill out your pledge card and at the close of this service our pledges will be collected as a love offering. be collected as a love offering.

Another paragraph in the letter urged separate pledges for children in the family.

Sunday, December 1, 1946

The pledge card not alone contained the spaces for the amount to be pledged and the signature. It also had a breakdown of the budget. Here it is:

Missions	\$16,550.00
Salaries	14,830.00
Music	3,750.00
Junior Choir	
Operating Expe	enses 11,198.46
	242,000,40

\$46,828.46 Baptist Memorial Hos-7,000.00 pital _____

> \$53,828.46 Total ___

Following the pledge service on December 1, a check was made to learn not alone the amount of the pledges but the names of those who had not pledged. A mimeographed postal card was immediately sent to the nonpledgers. It read:

JUST A REMINDER

We have not received your signed pledge card. Will you please mail it in today or turn it in next Sunday morning? It will save a personal call on you. Thanks.

Finance Committee, Wornall Road Baptist Church. Checks on the pledges were made as follows:

Date	Number of Pledges	Total Pledged
December 3	312	\$26,432.05
December 8	429	32,954.89
December 15	606	42,767.14

The committee meeting on December 15 decided to put on the pressure to close the campaign. Some telephone



Visual Presentation of the Budget

and personal calls were made. result was productive.

Date	Nu	$Total\\ Pledged$	
December 22		696	\$48,689.74
December 29		712	50,733.44

The estimate total of the loose offerings during 1947 is \$3600.00 Adding this to the amount pledged gives a grand total of \$54,337.44. The material in this article is based on the figures of January 1. A more recent check-up would probably show additional pledges being turned in. If you are one who follows the figures annually released through the United Stewardship Council you are probably right now dividing this total by a membership of 1200. The per capita giving, as you will see is large. It runs over \$44.00 per member. It is much above the average for either the Northern Baptist Convention or the Southern Baptist Convention which are the two largest Baptist groups. The Wornall Road Church is affiliated with the Southern Baptist Convention.



GLEANINGS FROM THE PAST by Richard W. Mansfield MOST IMPORTANT EVENTS OF HISTORY

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Next to the Crucifixion of Jesus Christ, his resurrection is the most important event in human history. In. deed it may be said that three facts concerning Jesus Christ are so intimately related as to be of equal importance - His incarnation, His Crucifixion and His Resurrection. Without the incarnation neither the crucfixion nor the resurrection would have been possible; without the crucifixion the incarnation would have been to no avail. for the salvation of a guilty world; without the resurrection the fact of the incarnation and the efficacy of the crucifixion would have lacked the attestation to which Jesus himself appealed as the final "sign."

Matthew XII: 38-40.

WE CANNOT DIE

There is no fact more certain than that Christ rose from the dead. The evidence for the resurrection of Jesus is overwhelming. No honest man can thoroughly examine the evidence, and then have any doubt of the resurrection of Christ-Not only is Christ risen from the dead, but he shall never die again, He is "alive for ever more." We have then not only a Saviour who once died, and thus put away our sins by the sacrifice of himself. (Hebrews IX: 26) but who ever liveth. He not only then can begin our salvation, but carry it on to absolute perfection. (Hebrews: Vii, 25) And if he is "alive for evermore," we also shall live forevermore (John XIV: 19) We are so united to him that if he shall never died we

R. A. Torey.

WHAT CANNOT HE DO?

"He is able to subject all things unto Himself." What cannot he do? From the dust of mother earth, he was able to build up man in the image of God, in the first creation; and from the dust to which death shall again reduce us he will build up again our bodies in the likeness of his resurrection body. The formless clay shall yield to his voice, his touch; and if he can do this, what can he not do?

F. B. Meyer.

AT EASTER TIME

At Eastertime, oh, who can doubt That he who calls the violets out Of their brown graves beneath the rime Will wake us too, in his good time? Are we not more than many flowers: Oh, sweet the lesson of the hours. At Eastertime.

May Riley Smith.

Deciding the Benevolence Program

by Robert Cashman*

Robert Cashman, business manager of the Theological Seminary, has been missed from our pages. He has been busy—very busy indeed—directing the Unit Fund campaign of the Congregational churches. This is the fund for pensioning retired ministers. To Robert it has been a gift of love and loyalty to his church. It is nice to have a layman write, as he does, on the responsibility of a church for its benevolences.

UT of the hundreds of worthy appeals that come for urgent attention, how does your church select its benevolent objects? Do you have a benevolent committee? How is this committee selected or appointed? How long does it serve? And does it have a definite policy of operation?

Many churches are troubled by these questions, while others move forward smoothly and are of great help to needy organizations and individuals, with corresponding benefit to themselves.

"Why should we try to give so much to others when the needs of our own church are so great?" is the question often asked by laymen who sometimes forget that Jesus said "It is more blessed to give than to receive."

I have in mind a large church in Chicago that was burdened with a heavy debt all through the depression. This church was so "debt-conscious" that its benevolences almost disappeared, but finally a new chairman of the board of trustees was elected who courageously stopped emphasizing the debt and talked enthusiastically about the program of the church. This program was steadily enlarged and included a minimum of ten per cent of the total church budget for benevolences, with a goal of twenty-five per cent. "When our minds were centered on our debt," he says, "we stood still, but when we started to think about our program, our church began to grow." Today the membership is over 2,000, the debt is cleared. the budget is more than \$50,000, and benevolences are nearly fifteen per cent of the current budget.

A church with a generous benevolence budget becomes a partner in a world-wide program, and a world-wide program challenges the best talents of any membership.

There is enthusiasm in a benevolenceminded church. The benevolence budget has often been called the "spiritual thermometer" of a church. Talking recently with a layman who holds several major responsibilities in one of our larger Chicago churches, including that of membership on the benevolence committee, he said, "Were I required to give up all my church activities but one, I would treasure most my membership on the benevolence committee, because my service there brings me my greatest spiritual satisfaction."

A benevolent person is one who wills to do well by others, and promotes the prosperity and the happiness of his fellow men by application of the Golden Rule. "Every man goes down to his grave," said Rousseau, "clasping in his hands only that which he has given away." This is true of churches as well as of individuals. The larger our interest in the needs of the world, the more our churches will grow and prosper within themselves.

When Jesus said "Go ye therefore, and teach all nations," it is clear that he did not intend the acceptance of his command to be optional, but an obligation on his followers. Generous support of the benevolence program through the practice of Christian stewardship, opens windows to opportunities of service throughout the world.

Some churches have one financial canvass for a unified current budget, while others have one canvass for two budgets, including that of benevolence. Still others have a separate canvass at a different time for benevolence. It is the consensus that more money is raised for benevolence where there are two separate budgets. On the other hand, only a small proportion of the church membership gives to benevolences, even though generously, when there is a separate appeal for benevolence, whereas in taking a certain percentage of the total budget, every contributor has a part in the world-wide program of the church.

In the Bryn Mawr Community Church of Chicago, where the membership includes thirty-seven denominations, we

have a benevolence committee of fifteen members who serve for three years. A third of this group retires each year. and five new members are elected by the benevolence committee to take their places. This rotation policy has the benefit not only of educating more church leaders concerning the benevolence program, but through them, exerts a larger influence on the constituency of the church. The benevolence committee represents a cross section of the entire church, and includes leaders from all departments of the church program, from the primary to the adult groups. The minister, associate minister and the chairman of the board of trustees are ex-officio members of the committee. The chairman of the benevolence committee is elected by the church at its annual meeting, to serve for one year, unless re-elected.

Twenty causes are represented in the benevolence budget of the church, and each member of the benevolence committee is assigned one or more of these causes, to investigate, visit, study and report back to the regular meetings of the committee. It is expected that each member will champion his cause and see that its merits are presented enthusiastically to the benvolence committee. Out of these reports come publicity for the Sunday bulletins, the quarterly church paper, the annual meeting, and other public gatherings of the church. Two or three times a year, the minister preaches a sermon on benevolence. On one occasion his message concerned the life and work of Dr. Albert Schweitzer, in Africa, and was well received. On Loyalty Sunday, preceding the every member canvass, the chairman of the board of trustees presents the program of the church and fts cost, with special emphasis on benevolence.

The first obligation of any benevolence committee would be the consideration of its denominational program. Ours being a Community Church, we feel primarily responsible for interdenominational projects, and carry on the front page of each Sunday bulletin the following:

Affiliated With and Contributing to The Church Federation of Greater Chicago

The Illinois Council of Churches
The Federal Council of Churches of
Christ in America
The World Council of Churches

^{*}Business manager of the Chicago Theological

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Because we believe in trained leadership, our next consideration is to make annual contributions to three theological seminaries.

Then we turn to the denomination with which we are affiliated, and consider the entire program of the church: home and foreign missions, pensions for aged ministers and widows, warrelief, the state conference, the county and city work, and the association which sponsors the ecclesiastical activities of our area.

Next we select three settlement houses which include inter-denominational and inter-racial responsibilities in their own communities.

After this we choose individual projects of personal interest to our church, such as a school for mountain children in Tennessee, Dr. Schweitzer's work in Africa, and certain families or individual children in war-stricken countries.

In this way, we have a well-rounded program of benevolence which is of interest to our church members, and we find no difficulty in presenting our appeal for financial help when it comes time for the every member canvass.

It seems reasonable that if we teach personal tithing, the minimum benevolence aim of any church would be at least ten per cent of the total amount raised for the current budget, and that a worthy goal of benevolence for every church would be fifty per cent—as much for others as for ourselves; then our denominations would not need to be anxious, for there would be enough money to carry the gospel to all the world, and untold blessings would come to the membership of our local churches.

EASTER A NEW YEAR'S DAY

Let us recognize the fact that Easter means nothing to us unless it means personal resurrection from the death of sin. Let us make Easter the New Year's day of the Christian year—the day upon which we look back over the Christian experiences of the past twelve months, and noting wherein we have failed and fallen, and in so far died to our higher selves, resolved to rise again through Christ into newness of Christ and consecration.

Let us, in other words, make Easter the Anniversary of renewed life, an occasion of entering more fully into the spirit, the purpose, the example of our risen Lord.

Ministerial Oddities

(From page 6)

pastor of Old South Church, Boston. Unwittingly he had said that the sinner had, a part in his conversion. Immediately came the question: "What part? Did the man with the withered

From Baseball to Pulpit

by 9. N. Hollingsworth



From left to right: Johnston, Dizzy Dean, Coach Walker

HILE many young lads would rather be a big league baseball player than anything else, in Quincy, Massachusetts, is a tall, handsome young man who turned down a career as pitcher with the St. Louis Cardinals to become a minister. He is Douglas C. Johnson, pastor of the Central Baptist Church in Quincy.

The now champion "Red Bird" club had signed him on as pitcher, and after an excellent year with a farm team (minor league) decided that he could do more good in a pulpit, and renounced his contract. A strapping man, six feet, five inches tall, Mr. Johnston starred in football, baseball and wrestling. He was captain of the baseball team, all-American conference football tackle and champion heavyweight wrestler at Wheaton College, Illinois.

In the spring of 1937 he hung up an impressive record of giving only seven hits in three games, striking out 38 and walking four. He defeated University of Iowa, allowing only three hits. The Cardinals took him on his graduation in 1937 and farmed him out to Portsmouth, Ohio, in the Middle Atlantic League. But before he joined the St. Louis team for spring training, he decided to enter the ministry and matriculated at the Eastern Baptist Theological Seminary at Philadelphia. He studied a year and then worked for American Airlines in Buffalo before entering Gordon College of Theology and Missions in Boston. He was ordained at New Monmouth, New Jersey, where his father, Samuel Johnston, was pastor. His first church was the Glendale Baptist Church, Everett, Massachusetts. While attending Gordon College he met Barbara Pelley and married her in 1942. They have two

hand, whom Jesus healed, have any part in the healing?" Gordon replied: "Yes, he had a hand in it." The Council voted forty-eight for installation and eighteen against. Dr. Gordon was pastor of the church for forty-three years.

At the same Council Gordon was asked if he was willing to be damned for the glory of God. He replied: "No, but if it would be for the glory of God that this Council should be damned he would raise no objection."

The Clerical Life, by Dr. John Watson (Ian Maclaren) and Others, consists of a series of Letters to Ministers. One is entitled, "To a Minister who Objects to Wandering in August." It is supposed to be written by a layman to his pastor, and has to do with the matter of pulpit supplies.

He commends him for sending items about the church and its pastor wherein the pastor is praised. "To do otherwise would be foolish and ill-advised modesty."

He goes on to ask: "Why are the supplies you provide for us in August,

as a rule, such wretched failures? . . . You have a preference for very old men, whose power of utterance is failing.

"Two years ago, a very distinguished man preached. The congregation was enraptured, and for a whole week nothing was heard but comparisons between his style and your own. 'If we could get a man like that,' said the grumblers. You were amazed on your return at the effusive gratitude with which everyone spoke of Dr. S.'s sermons. He has never been asked back to our chapel."

A writer in the London Daily Mail said: "When recently I was in a mayoral parlor, I heard the mayor, the town clerk, a bishop, several clergymen and a high-up air official all agreeing, 'Youth needs more discipline.' I ended the conversation by saying: 'But we all stole when we were young. I did and so did the rest of you, Yes, even the bishop I bet.' There was no answer."

The Art of Sermon Illustration

How to Select and Use Effective Stories by Leonard R. Jenkins*

T was a warm summer afternoon, the seats in the great tabernacle were uncomfortable, the audience was restless, and the speaker of the hour unknown to most of the people present. Even when he came to the platform, they showed no special interest in him. If he read their faces, he saw polite indifference and lethargy, but no eagerness to hear or to listen.

Then in a pleasant voice he began speaking in quiet yet confident tones. There seemingly was no effort to win attention, no apparent anxiety, no oratory-nothing more than a man telling a simple story that made his own eyes shine.

"Just now I have returned from a visit with my son, who is eleven years old today," he said. "He lives with his grandmother; his mother died when James was born. While he and I strolled through the city, I offered to buy him a special birthday gift-the one thing above all others that he most desired. Then, in a big department store, the search began. First, he spied a baseball and a catcher's mitt. That gift would make him very happy, he said. I did not reply, but strolled on to the next aisle. After a second, James followed. A pocket knife, with four shining blades, was his second choice. I passed on as before. James gazed at the knife for two minutes, then turned away. An air rifle was his third choice. 'That's just what I want,' he insisted. I made no comment, and walked on as though I had not heard. For five long minutes he fondled the burnished rifle. Several times he asked me to come back and look at the wonderful gun. At last, however, he followed me to the far end of the store. There he saw a boy's bicycle. 'Oh!' was all he said for a moment, but joy and desire overflowed the exclamation. Although I walked on as before, I knew that James would not be led away this time. 'Buy this for me' was a prayer from his heart. His faith in me, the light in his eyes. the plea in his voice would never let me go! Every father knows that certain prayers will be answered.

"My subject this afternoon," the speaker continued, "is The Lost ArtPrayer."

No longer was there apathy in the audience, but a thousand eyes were turned to the man on the platform. He had met the challenge of indifference with a simple story analogous to his theme; he had won his audience.

If you are so fortunate as to have a story that develops the theme and advances thought, it is quite unnecessary, and possibly an irritation to the audience, to say, "Now I will tell you a story that illustrates the point." The better method is to tell the story briefly and clearly. If one has chosen a pointless story, no words can sharpen it. If the story is a wise selection, the hearers will discern its pleasing analogy, and enjoy it the more if they are permitted to see for themselves.

Even a brief story from the "common experience of men," may have intrinsic value and latent force that would quicken the attention of an audience, but the test is in the telling of it. The better, the finer the story, the more likely is one to muff it; for, indeed, there comes the instant when delay, by a few words too many, destroys the effect. Take the story which follows:

There were stars-far too many service stars-in the windows of homes on both sides of the street. In the evening a little lad strolled down the street with his father. The caught the eye of the boy. After a time he began counting them.

"One star in that window," he announced, "and one in the next window." Then he clapped his little hands, and sang out, "Oh, see, Daddy, there're three stars in that little house. A moment later he added wonderingly, "But look at that big house. It has lots of windows, and there's not a single star-not even one. Tell me why,

Daddy."
The father didn't seem to hear the child's question. He thought that the little fellow was too young to under-stand the meaning of all these service What could such a small boy know about the loneliness, the fears, and the hopes on the other side of those windows?

Then father and son came to a va-cant lot where there were no houses, no windows, no place to hang a service star. But in the distance was a stretch of blue sky where glowed the evening star. "Oh, look, look!" the evening star. "Oh, look, look."
boy exclaimed, "there's one star in God's window. Is that because God, God's window. Is that because God, too, gave a Son?"
"Yes, my child," the father said,
"God gave—gave his only Son."

Had the writer added one more word, he might have destroyed the effect. And from the first sentence to the last, it can be noted that each word has been placed with delightful artistry. Another point of interest is the fact that the story "happened" on the street! Service stars were everywhere; millions of people passed them day after day; but it required the sympathetic heart and the soul of an artist to see these stars in the light that never was on sea or land. It is the teacher's privilege to give objects-materialsspiritual voices that speak to the soul

"The most effective teachers are those who can explain with a few aptly chosen examples. The readers of the New Testament can only marvel at the ease with which Jesus turns the most intangible and philosophical principles into homely parables. . The parables of the sower, the rich young ruler, the widow's mite, the prodigal son, transmute ethics into the common experience of men."1

Then can one learn so to tell stories that they will awaken interest, develop the theme, and at the same time make a definite impression on the mind of the listener? One can learn, but not easily, as a rule. It is an art, and a fine art, too. There are no natural storytellers, in the sense employed here. To be sure, one may repeat a story well; but only the trained, seasoned artist can so tell a story as to make it teach with a sudden driving force. Painting a great picture with colors is perhaps no more difficult than building a good story by the use of the right words. And any story that illuminates an important theme and vividly relates the idea to life may be called a great story. The art, therefore, invites study of examples by the masters of this technique; it demands application, practice and persistence. It is an art, however, that frowns on imitation, but favors originality with definite approval. To borrow and adapt a story is commendable, to create your own story from a life situation is brilliant. In that achievement love's labor is never lost!

It is much easier to say, "I never

^{*}Excerpts from the preface of "450 Stories From Life," a book of illustrations, by Leonard R. Jenkins, published by The Judson Press. \$2.50. Used by special permission from the publishers.

^{1&}quot;Form and Style," by David Lee Clark and others, page 40. Copyright 1935, F. S. Crofts & Company.

could tell a story," than it is to master the technique of making stories serve you in your work of teaching and guiding others. A certain young minister, thoroughly trained for his work, was known as an eloquent preacher. After delivering a strong sermon before a great audience, he asked a close friend for a frank opinion of the discourse.

"Forceful, intellectual, admirable, but obscure in spots and too abstract for many of your listeners," the friend said; "mainly because you did not use any illustrations."

"You mean that I should tell stories?" the preacher asked. "But I could never get down to storytelling in the pulpit."

"In that case," commented his friend, almost sadly, "you may never get down to where many of your people live and think and dream."

The young minister was too smart to let that challenge pass unheeded. He studied and practiced until he mastered the art of sermon illustration. To the delight of his congregation, he told stories from life that made great truths clearer. Then his preaching was not less intellectual, but more powerful.

At first thought, it would appear impossible for the minister or teacher to find a sufficient number of stories to supply the demands of illustration. How can it be done? is a natural and practical question. It can hardly be claimed that there ever will be enough good stories to meet the constant demand; nevertheless, all about us are stock piles of material that could be put to use.2 The greater difficulty is rather with us who having eyes see not, and having ears hear not. For instance, the two leaves that cling to the twig despite all of winter's high winds, and then fly away on spring's soft breezes, are splendid story material. One writer used it, in this way:

They Live

From time to time as I washed the dishes, I looked out the kitchen window at a nearby apple tree. It was winter and the young tree's branches were bare, except for two lone leaves. Despite rain, hail, wind, and snow, the two leaves stayed on and on... Just how long, I wondered, could they cling to the swaying twig?

At last spring came, and the two dead leaves were blown away. New life in the twigs had loosened the leaves, and the winds had taken them away. Now other leaves would come—far more than I could ever count—fresh

2Newspapers, magazines and current literature are an important part of this stock pile. But the Christian leader who frequently uses current stories as illustrations may discover that some of his audience do not care to have the "news" rehearsed on Sunday, while others complain that he gets his "sermons" from newspapers instead of the Bible. However, every good news story should be clipped, carefully indexed, and filed for future use. The day's news may be significant history a year or so later—and pertinent illustrative material.



ARCH FOR FLOWER SUNDAY

Flower Sunday is observed each June in Devine Street United Church, Sarnia, Ontario, when a latticed archway is built in front of the altar. In a beautiful ceremony each member of the Sunday School from the youngest beginners to the grandmothers in the adult Bible class contribute a flower or tiny bouquet to the arch. This is symbolic of the place each individual has in the church school. Scholars, teachers, parents and the whole congregation look forward to the Annual Flower Day observance at the regular morning church service. This plan is easy to carry out. All that is needed is an artistic latticed archway, flowers, and everyone's cooperation.

E. C. M.

and green and beautiful in the sun-

Springtime! Resurrection! Life in the place of death! Jesus told his disciples that he would go away but would come again to them. They thought that they knew what he meant; but when they saw him go the way of the cross, they could not understand and their faith failed them. But on Easter morning he came again—alive forevermore. "Even so in Christ shall be made alive." Our own little daughter was so young when she left us; your son was taken recently; those other loved ones, whom "we have loved long since, and lost while," are alive in Christ. Thanks be to God who giveth us the victory through our Lord Jesus Christ!

Stories, with latent power to develop themes and advance the discussion, do lie all about us; but, like gold and precious stones, they are not exposed to the casual glance or careless eye. They must be searched for, mined, assayed. Those of us, however, who have seen tired men returning from the mountains or the mines with nuggets of gold or precious stones have not heard them complain because they had given time and labor to a successful search. They first had learned where to look, then they had diligently searched until they found. Although it had been an arduous hunt, not one of them said, "It did not pay!" Nor will one who has discovered material from which a gripping story can be made regret the search. "Art is long" -but rewarding.

To say that good usable material will amply compensate all who diligently seek until they find it is by no means an overstatement. Then the first requirement is to train the eye to see and the ear to hear. After that, the selection and preparation of incidents for use as illustrations is too delightfully absorbing to be called a task. It is mental joy and spiritual enrichment. It is being alive to the drama and wonder of conscious existence! The man who claimed that he knew thousands of vital stories-one for every occasion-had gathered them from life. And the fact that he was never without an audience, or a group of eager listeners, was evidence enough that his material was lifted from life. Patiently, through the years, he had treasured what he saw, heard and felt; wisely he had prepared these bits of realism for use in the development and illumination of truth that others could feed upon. He had his reward: men listened and returned to listen again.

When this man was asked just how he changed plain, everyday incidents into magic stuff that riveted attention, he replied, "A story about life cannot be picked up and used at once-effectively. Before it is employed to illustrate [light] an idea, it must be taken into one's mind and kept there until it is warmed by the heart. That's the way to change certain facts about life into experiences of your own.3 A story that has lived with me until I can feel, breathe and live every word and action in it—that story is too precious te be thrown away. Therefore, I must find an analogous idea; a theme big enough to be illustrated by the story that has become a part of me. I never try to give to others a thing that is . not my very own."

Three Stories

It may be interesting to select three little stories, at random, and then attempt to find analogous themes. The first story tells about the act of the U. S. Congress that appropriated \$10,000,000 for research and study of mental diseases—a measure worthy of the lawmakers of this great nation. Now, after a good story has been developed from this item, will it be difficult to find a practical, analogous theme which can be lighted with it? Perhaps not, if we remember that Congress did

(Turn to page 20)

³This does not mean, however, that you are ever justified in claiming the experience of some other person as portrayed in a story, or in so telling a story as to leave the impression that "it happened" to you, when, as a fact, you only heard or read about it. Imagine the surprise of a faithful layman who, on three successive Sundays, attended churches in three widely separated cities, and heard three different preachers tell the same wonderful story—each one claiming that it had "happened" to him. That could not be called art, but is known by another name!

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The Art of Sermon Illustration

(From page 18)

not originate the idea. In this act of mercy they were but following Jesus, who was the first to see the condition of the demented, the first to bring them healing. Analogy: This act of Congress in one respect is like the healing ministry of Jesus.

Another little story reveals the fact that many fashionable homes in a modern city still keep and treasure grandfather clocks. But is there an analogous theme for such a story? Certainly. Abiding Values in a Changing Age. Grandfather's Bible, his faith and prayers, his love of neighbors and friends, symbolized by the grand old clock, which has not been discarded by his grandchildren.

The third story is about a baseball player who felt that lefthanded pitchers had ruined his career. He brooded over the fact that he seemed unable to hit a ball pitched by a left-hander. After he had given a quarter to a blind musician on the street, he noticed that the man was playing the fiddle with his left hand. Angrily, he retrieved his donation. This story pointedly illustrates the folly of prejudice. Also, it is analogous to the theme, False Ideas.

You have a sermon in preparation for next Sunday. You need illustrations. The stories here are offered you for adaption. Hundreds of them have ready light that may be turned on as many themes. But the book with its great variety of stories will serve you best if it sends you on a lifetime search to the world's stock pile of materials for certain stories that you especially need in your work, and which you alone can select and put in shape to meet that need. And it is well to beware of a new story, wherever found or heard. Keep it, repeat it in your own words, house it in your mind, warm it in your heart until it is your own. So, make it your experience, that your eyes will shine as you tell it. Remember, you cannot give away what is not your own. It is against the law-of illustration.

Although the value of stories as illustrations is firmly established, even the best of story material has its natural limitations, for stories, of themselves, however excellent, cannot constitute a worthy discussion or sermon. Good stories may assist in developing an idea, contribute to the theme, and clarify the thought; but they cannot supply the theme, organize the ideas, and present a finished, satisfactory discussion.

A young preacher who was an expert storyteller delivered a rather spark-

"Unfair Competition" Between Churches

by Arthur L. H. Street

In the business world, one's attempt to draw patronage to his door by misleading people into believing that they are patronizing a better known competitor is known as "unfair competition." The courts unhesitatingly enjoin such practices as constituting species of fraud.

Considering the fact that churches operate the most important "business" in the world, and that different denominations are in a sense "competitors" for the patronage of church-minded people, it is not strange to read that the United States Circuit Court of Appeals, Fourth Circuit, has applied the same general prohibitory rule of law against unfair competition to the church field. (Purcell v. Summers, 145 Fed. 2d, 979.)

After the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, united to form the Methodist Church, dissident members of the old Southern branch organized a church organization under the old name, Methodist Episcopal Church, South. Suit by members of the Methodist Church to enjoin this use of the old name was upheld by the Court of Appeals. From the lengthy opinion of the court we quote:

"We have no doubt that these principles ordinarily applied in the case of business and trading corporations are equally applicable in the case of churches and other religious and charitable organizations; for, while such organizations exist for the worship of Almighty God and for the purpose of benefiting mankind and not for the purpose of profit, they are nevertheless

dependent upon the contributions of their members for means to carry on their work, and anything which tends to divert membership of gifts of members from them injures them with respect to their financial condition in the same way that a business corporation is injured by diversion of trade or custom. * * *

"And the fact that the name of the old organization is not presently being used makes no more difference in the case of a religious or charitable organization than it does in the case of a business organization. In any case the ground of relief is the element of 'passing off' or implied misrepresentation which enables the one using the name to appropriate to itself the standing and good will which rightfully belong to another; and this is just as truly present when seceding members use the name of an organization which has recently merged with another under a new name as when the use of the old name has been continued. * *

"The fact that the seceding members had been members of the Methodist Episcopal Church, South, does not justify their use of the name of that organization after they had ceased to be members thereof. The right to use the name inheres in the institution, not in its members. * * * No question of religious liberty is involved. Men have the right to worship God according to the dictates of conscience; but they have no right in doing so to make use of a name which will enable them to appropriate the good will which has been built up by an organization with which they are no longer connected."

ling sermon from the pulpit of a more mature preacher. Later, when he asked for a frank criticism of the sermon, his friend said, in effect, "You have gathered good stories; you tell them well. You may be tempted to gather more and more stories, and entertain your people with them. And you will find that people like stories, therefore your congregation and your talent as a storyteller may lead you into premature anecdotage." His friend was cheerfully warning him: No chain of stories, though the links be strong and the chain very long, can supply the

substance that must go into the making of a worth-while speech or a great sermon.

A teacher may use a simple story and in this way so clearly picture responsibility as accepted, and in action, that every member of the class will feel the beauty and nobility of being dependable and worthy of trust. Or he may wish to impress his class with the grandeur of self-sacrifice. But so often people have heard that unpleasant, hyphenated word that the instant it is spoken attention shifts to some other subject. Yet the sublimity of self-

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sacrifice in action, giving all freely and unconditionally, can be so thrust upon the mind that it grapples the emotions of even the most coldly calculated and self-centered people. For instance, the following story, "We Are Staying," teaches without preaching:

A supreme effort was made to evacuate every soldier from Dunkerque. Every available boat was pressed into service and the rescue work was going forward with utter disregard for everything that the enemy could do.

On that beach were two army nurses who had worked long and hard caring for the wounded. They gave no thought for their safety as they worked on, not lifting their eyes to their only possible way of escape. Finally an officer ordered them into a boat. Then one of them stopped her work long enough to say, "We're staying." And they did stay until every soldier was evacuated.

I recall that a day came in the ministry of Jesus when many who had been following him found the way too difficult. They began to forsake him Jesus watching them, turned to his disciples, and asked, "Will ye also go away?" But Peter replied, "Lord, to whom shall we go?" Peter, speaking for himself and the other disciples, was saying, "We're staying."

Life with all of its needs and questions will be represented by the members of the class who face the teacher; but in his hand and heart is the Bible that reveals the source of "supply" for every human need and gives the answers to all honest questions. But how shall the teacher bring the will and mind of the people and the truth of the Bible together? How can he bring the generous, giving God of the Bible to people who in all their ways need him, but have not learned to trust him? To meet these crises in the lives of doubting individuals, the teacher may humbly follow the example and method of Jesus who taught the people with parables. It will be recalled that a great old prophet said, "Doubtless thou art our Father." The people could accept that statement as a sublime truth, but could they see and feel the nearness and tenderness of God in it? Jesus taught the same truth in another way. "A certain man had two sons," he said, and then in a few sentences about an earthly father and a wayward son, he so clearly portrayed God that all who heard could see God as the heavenly Father, who watches over and cares for, restores and forgives - even his unworthy children.

While no minister or teacher ever can hope to equal the divine Master in his use of the parable as a method of instruction and guidance, yet all can ponder the fact that "Never man spake like this man." and he taught the people with stories.

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Breaking the Church Ice

by Harold 9. Carr*

Here is a good handful of ideas which help to create the spirit of friendliness. Some are for the congregation, others for social groups. They all serve the same end of breaking the ice which accumulates in many church gatherings.

IF a card is presented to the members of the congregation at a service only a part of them will fill in the space as directed. Some people are allergic to giving information.

A series of cards can be provided however which will elicit a maximum of participation and will do some good. Supposing one card asks each one to check his age but not sign his name. Have some humor about it, Promise a report on the result.

The instructions may be to check after the age group in which one belongs: Under 25, between 25 and 50, over 50. Put in some statement that it will not be too bad to forget a year or two if one wants in some other group because someone else will change in the opposite direction. But it may be better to help the group in which one really belongs. Make the age groups in order to find what the group wants to know such as the number of young people attending.

Another thing is to ask how many are present who have been members less than five years, between five and ten, and so on. Make these numbers so that they do not coincide with the length of any pastorate.

Tell the people to turn the cards in on the offering plate and that it is the group information which is interesting and helpful so we do not need to show our neighbors what we have written.

Participating Parties

One time I attended a banquet where there were youth and older people. The women who served had put a folded note at each plate. Two at each table read, "When the fruit cups have been emptied please take them to window No. 1."

Two more were told in their notes, "As soon as the fruit cups have been removed, please go to window No. 2 and get the main course for each of the people at your table." Others received instructions to serve the coffee or milk, to keep the water glasses filled, to serve dessert and so on.

*Minister, Lakewood Methodist Church, Lakewood, Ohio. Member the advisory editorial board, "Church Management."

The instructions allow a chance for wit and for some warm words of welcome and instruction too. By making every person a serving unit of fellowship a better spirit is produced.

When Everyone Takes a Part

Sometimes we try to get people to introduce themselves at a banquet. Usually the talk buzzes until we can't hear what anyone says. One doesn't feel like shouting his own name. If we ask each one to introduce the one on his right there is some difficulty because the introducer may feel that every person knows the one to be introduced anyway.

A variation which keeps the crowd quiet and attentive is to ask each person to introduce the one on his right and to tell some trick of association which will help remember the name. One young man said, "The girl on my right is named Gamble. I remember her by thinking of pair-o'dice." At any rate this scheme gives some sense to introducing new and old and every person has had a chance to create something.

The announcement of the plan should be made early in the evening and then later have time, with a dynamic chairman, to make sure that every introducer is heard.

Two Meetings with All Participating

Paper and pencils should be available. The leader can propose that the group make up a questionnaire. When a question is decided upon each person should write the question at the top of a page and lay that page aside for the time being.

Let us choose questions we would like to ask each other. What was the most inspirational book you ever read? What person meant the most in your life in teaching you vital religion? What religious belief do you believe actually influences you more than any other? What question or doubt is the most difficult for you?

The group can decide whether to answer the questions during a workshop period or immediately. A committee should be appointed to take the answers and give the group a composite report the next time, with interpretation and evaluation. A discussion can follow.

Working Toward Worship

Give every person in the group a copy of the church hymnal. If other song books are used in the church, give a copy of each of them to every person.

After providing paper and pencils ask each one to write the first line of his three favorite hymns or songs.

Ask someone to go to the blackboard and have the participants read off their selections and get a count on which hymns are favorites.

Then ask the group to take the church hymnal and turn to the topical index and explain the various sections of the index and how to use and understand the hymnal. Suggest that ten minutes be given for the group to look through and choose about three hymns each, hymns not listed on the blackboard.

Ask the minister or some well-trained musician to come to the next meeting and teach some of the hymns selected and explain something of their composers and authors.

Helping Each Other Select a Vocation Let the leader say, "The group is smaller than we had thought it would be but we can take advantage of the

intimacy to help each other. Let us

discuss the choice of a vocation."

He can explain that there are steps in the process. One should take advantage of tests and written instructions but not take them too seriously. One should discuss the matter with other people, especially folks who are in the professions or business which are being considered. Then one should pray. Offer the findings, questions and decisions to God. New emphases, higher values and mighty motives come into focus and new light is thrown on the quest.

Then the group can be asked to tell one by one where he is in the process. What has helped toward a decision? Why haven't we decided, if we haven't? What would we like to know before we go any farther? Does anyone know of a technique in arriving at a right choice?

At the close the leader can summarize the offerings, the difficulties and experiences which have been presented.

(Turn to page 24)

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Breaking the Church Ice

(From page 22)

Fellowship at the Table

If the people are seated at smaller tables ask the people at each table to find out the person who was born "farthest from here." Each one should tell his birthplace.

The chairman can then ask someone from each table to report. It may be that a gift can be given to the person present who was born farthest away. This usually gives everyone more of a feeling of friendship and understanding.

All Members of the Church of Christ

If there are about a hundred people present at a dinner or in some group where participation is desired, appoint three secretaries.

Ask each person present to stand and tell three things: (1) I have belonged to the following denominations during my life. . . . (2) My parents belonged to these denominations. . . . (3) My children belong to the following denominations. . . .

Have one secretary take the denominations of the people present, another the denominations of parents and the third one take the denominations of the children.

Give the secretaries some time to get the totals and report with any analysis they wish to make. The chairman may point out any trends which are apparent and say a word about the growing and deepening unity among the branches of the church.

Everyone Has a Favorite Bible

A committee will be needed to explain, remind and interpret the scheme but the result is good when work is done.

Ask every person who is to attend the meeting to bring a favorite or an interesting Bible. Each one should be asked to stand and show the Bible and tell about it.

Some will bring Bibles in foreign languages, others will bring ancient copies. Some will want to show a modern version.

A display of the Bibles may be made by asking each one to come forward and place the Bible on a table after telling about it. Then all may look at the precious copies.

Discussion with Preparation

Ask every member of some youth group or class to bring a newspaper clipping or a magazine with some news item or article which raises a moral or religious question. If there is time have the secretary assign various magazines and papers so that there will be a wide range including many points of view and various types of publications including trade papers and religious

Meeting Notices in Verse

by T. M. Atkinson

HY should church business meeting notices forever be dry, formal and uninviting? So many such notices we have seen are so stiff and cold that, instead of begetting a warm enthusiasm and a pull toward the meeting mentioned, they sometimes actually repel. They do not make us feel drawn to attend the affair. If we go, we go because of duty only, like the man who went to jail, because he could not see any way out of it.

It is not at all necessary to make all meeting notices so coldly formal. And if the meeting is really important and if a good attendance is vital, why, a bit of the informal and something of the unusual will be far more likely to draw a full, glad attendance than will the coldly informal post-card. A little basic psychology properly used can be a powerful element in persuading people to act in a certain way—attend business meetings, say.

With these things in mind, one pastor resorted to the use of home-made verse in writing meeting notices for a church executive board. The First Baptist Church of Arcata, California, was a small group, but at this time they were planning for a new location and new buildings, and the meetings of the Planning and Finance committee were urgent. For one monthly meeting, therefore, the members of the committee—which, where possible, consisted of man-and-wife couples— would receive such as the following, in a letter:

Oh come now, ye Financers, And come, ye Planners all;

journals. The more variety the better.

Tell everyone that it is hoped that all will take part but that there will be a stock of papers and magazines at the meeting so that all who come may prepare immediately before the session if they have not done so before.

Have a committee gather newspapers from many cities, religious journals of Protestant and Catholic sources, trade papers, radical organs and so on. As people arrive show them the display and have them select an item which raises some moral or religious question.

Sit in a circle and go around, each one raising the point of interest. The leader should delay the discussion until all have participated. He will then know what to do to carry on or he can ask the group which item shall be discussed first.

And leave your pains but bring your brains—
Upon this monthly call!

Momentous times are on us
Within the little kirk.
Glad tasks await, both soon and late—
The call's on us to WORK!

Then leave your avocations,
And come with us tonight!
And bring a smile and stay a while
Fornenst we eat a bite!

We meet this time at Turners'—
(Come early for a chair!)
And don't forget that even yet
It's best to bring your fare.

So come now, ye Financers,
And come, ye Planners all.
And come not sad, but come ye glad—
To heed this monthly call!

At another time, when the year was approaching the Christmas season, and when the group met at a certain country home, they received verses based on the old poem, "Night Before Christmas." For such notices, verse can well use the old familiar patterns and old rhythms with strong effect.

'Tis three weeks before Christmas, And at Walters' big house Every creature says "Welcome!" Yes, even the Mouse.

tr

The latch-string is out
At the big family door,
And the lamp-light is warm
On the wide parlor floor.

So come, now, ye Planners, And come in your might, At half-after-six On the next Sat'day night.

Forget not your dishes,
Nor something to EAT;
And come with a smile
Each the others to greet!

There is nothing particularly difficult about the writing of such verse. If you take one of the old familiar and loved poems with which everyone is acquainted you can easily fit new words that will set forth the details of the meeting contemplated. The flavor of the well-loved rhythm and words will carry over with a sentiment in favor of the theme of the new words. Folks will want to come. Here is another invitation in verse built in this manner: Listen my children, and you shall hear The call for a meeting, loud and clear! At half-after-six is the meeting called, And "June the third is the day," he bawled,

"And this, aye this, is the very year!"

Cochranes' the place, and if it's fair No light in the window will guide you there.

But if there's a fog over Twin Parks way,

Three lanterns a-top o' the house will stay.

Freda will greet you, and Olivare
Will tax you all and will make you pay.
So, beware! my friend, ah, beware,
beware!

And again I shout it — Beware! BE-WARE!

BUT COME!

The frequent mention of "taxes," "collections" and so forth here means that this group was voluntarily taxing itself at every meeting, through various stunts, to build a fund for the new church set-up that was in prospect.

The psychology of this approach would appear to be excellent. At least, it proved to be so in this instance, for the members always made strenuous efforts to be on hand. It was almost always a pot-luck supper meeting in the members' homes. Another verse that challenged their attention went like this:

With rattle of cups and of plates, With groans of the hungry he-men, By let of benevolent Fates—

The Planners are meeting again! The Planners are meeting again,

At Packs' to the north of the town. 'Tis hoped it won't cost you a Ten—But it may cost you 'arf a crown.

With beans and the savor of meat, With jolly good cheer and—Amen, And many a joke as they eat— The planners are meeting again!

Such an approach tended to get the participants into a jolly mood to begin with. The supper and fun and fellowship helped, too. The "wee kirk," shortly after this moved to a new location on the finest church site in town, tripled the value of its plant and multiplied several times other aspects of its membership and activities.



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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

Outside the City Walls

TN a book entitled, No Strangers Here, Cecil Norcott gives us a clue to a sermon which simply begs for development. Such a sermon will present both the universality of the cross and the unimprisonable presence and splendor of living Christ. No race or book or dogma-however important these may be as records and as witnesses-can hold him fast. He is a pilgrim presence whose company we keep only as we journey with him. He is a spiritual presence whom men can no more keep within creeds or dogmas than they can lock springtime in a woodshed.

From the book I quote the following: "There is a bold fact about the crucifixion which somehow has eluded the commentators and the writers. Jesus was crucified outside the city walls of Jerusalem. They led him to a place called Golgotha, on a hill across which men passed in and out of the city. He was lifted on to a cross which had no foundations of its own within the city walls, but was planted, as it were, in a world-setting beyond the gates.

"The death of Jesus on the cross had its right setting outside the city walls. The walls of Jerusalem had been important to the Jews: they had given a generation of treasure and of blood to have them rebuilt. 'Come let us build up the walls of Jerusalem, that we be no more a reproach!' But the death of Jesus broke them down again. Jerusalem became a universal city of God whose inhabitants acknowledge the great act without the city walls and talk of it in Greek, Latin, Chinese and English. To keep life near the cross, the Christian man and the Christian church must look outside the city walls. For it is there that Jesus goes on placing his cross.

"Our institutions and our walled organizations are precious to us and in their service we often grow self-contained and busy. But the walls are pierced sometimes by a daring soul who breaks through into the freedom beyond, seeking a wider highway, but always finding that the cross on it must be lived out before men in their own language. Jesus speaks in a language

all men can understand, but his ambassadors often cloud the speech and wall it in by their own patient devices."

QUOTABLE PROSE

Man Without Eternity

So many books have been written fouling the human nest that it is very easy for us to think of man's life as something essentially unlovely. Really, in spite of all the darkness, there has been much light. And its very nature has been of such quality as to point to a sun arising from regions beyond these human shores and a sunset moving to regions beyond these mortal continents. If death brings the whole adventure to an end, all this glory begins to pale. First there is the twilight; then there is the dark.

Man has listened to a voice beyond the winds as he has heard them singing in the trees. He has felt a presence in the garden in the cool of the day. And as he has believed these subtle intimations, he has risen in stature. If all his delicate sense of meaning beyond the mortal voices is an illusion, then life itself is a delusion. Man without eternity lives in a time which has lost its noblest meaning too. This is the precise sense in which there is truth in the French proverb: To understand time, you must have known eternity. * * * What is in time gains its glory from that which is beyond time. Take away this faith in eternity and life in time crumbles into the shadow of a shadow and then disappears.-Lynn Harold Hough in The Meaning of Human Experience; Abingdon-Cokesbury Press.

Easter Faith

You do not really believe that this is so irrational a universe that it keeps the physical forever and lets the spiritual go. Deeper than your doubts is your invincible surmise that death must somehow be an open door through which the unseen and eternal in us pass into life abiding.—Harry Emerson Fosdick in On Being Fit to Live With; Harper & Brothers.

The Passion of Christ

It is recorded in the history of St. Francis of Assisi, that one day he

took the book of sacred scripture into his hands and prayed to the Holy Spirit to point out to him where, in all its pages, he might best learn the love of God-not only the extent of God's love for man, but more particularly how he himself might increase his own love for God. The holy man then opened the sacred volume three times. and on each occasion his eyes fell upon the narrative of our Lord's blessed passion. Call it chance, if you will; but it would seem more like a heavenly inspiration, which, in truth, you can scarcely wonder at .- William Stephenson in Treading the Wine Press; Browne and Nolan, Dublin.

The Wisdom of Folly

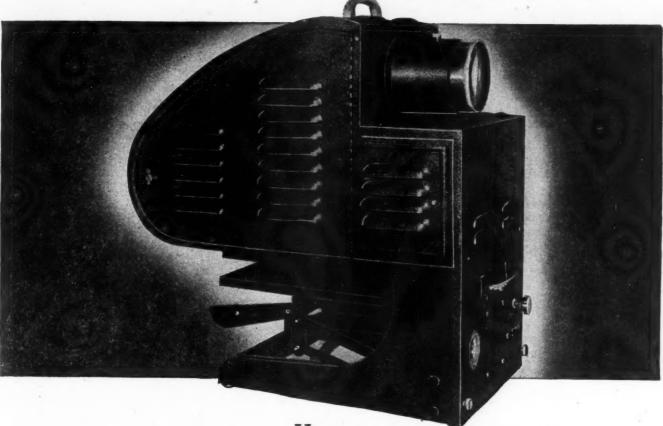
Life is a thing of contradictions. It is so in many ways. A great joy can clutch the heart like a great pain, so much so that we hardly know whether joy or pain is uppermost. In thought they contradict each other. So with wisdom and folly. It takes a foolhardy man to be altogether wise, to follow his highest wisdom, for there is always imprudence, audacity, presumption, in such wisdom. Who was wiser than Socrates? Yet see what it brought him to! Is there any folly greater than to persist in behavior which leads to one's undoing? As a matter of fact, however, there was a strain of impulsive folly in Socrates all his life through. Yet the world agrees to place him on the highest pinnacle in the honored company of sages. Socrates proved, it seems, that it could be wise to be rash; hence his renown; yet did he not also prove that it is rash to be wise?-A. Powell Davies in The Faith of an Unrepentant Liberal; Beacon Press.

(How suggestive is the above for a sermon on, let us say, "The Wise Folly of Jesus," or on "The Unwise Wisdom of the World," taking, in the latter case, the text: "If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise."—I Corinthians 3:18.)

The Dogwood and the Cross

Among the seasonal messages which have come from my good friend, Ernest (Turn to page 28)

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Productive Pastures

(From page 26)

T. Trigg, there is one which relates the legend of the dogwood. Because it is so fine an illustration for use during Holy Week I submit it to my readers in the revealing words of Mr. Trigg. "There is a legend," he writes, "that at the time of the crucifixion the dogwood had the size of the oak and other forest trees. So firm and strong was the tree that it was chosen as timber for the cross.

"To be used thus for such a cruel purpose greatly distressed the tree, and Jesus, nailed upon it, sensed this, and in his gentle pity for all sorrow and suffering, said to it: 'Because of your regret and pity for my suffering, never again shall the dogwood tree grow large enough to be used as a cross. Henceforth it shall be slender and bent and twisted and its blossoms shall be in the form of a cross-two long and two short petals. And in the center of the outer edge of each petal there will be nail prints, brown with rust and stained with red, and in the center of the flower will be a crown as of thorns, and all who see it will remember * * * *',"

The Easter Gospel

The Easter message is not a gospel for everybody. First of all, and fundamentally, it is an entirely personal question to everyone in our midst: Do you seek the man who on Good Friday expired on the cross? Do you need him in order to find peace for your troubled heart? Then be comforted: he is not lying in the tomb, his tomb is empty. He, however, lives and is near unto you. He would be your Lord and Master, your Savior and King, if you believe in him. He is risen!-Martin Niemoeller in Dachau Sermons; Harper & Brothers.

POETIC WINDOWS

Thank You, Friend

I never came to you, my friend, And went away without Some new enrichment of the heart: More faith, and less of doubt, More courage for the days ahead, And often in great need Coming to you, I went away Comforted, indeed.

How can I find the shining word, The glowing phrase that tells All that your love has meant to me, All that your friendship spells? There is no word, no phrase for you On whom I so depend, All I can say to you is this: God bless you, precious friend.

-Grace Noll Crowell in The Wind-Swept Harp; Harper.

Vesper Hour

An echoed chapel bell at eventide,

The fluted voices of the Vesper Choir, And mist upon the tranquil, golden fields:

'Tis then my questing heart would yet abide.

To rest and dream, and feel again such

As fills the very soul and mind of those Who live with God upon God's countryside.

-Mary Leola Boyd.

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Paradise

There falls not hail or rain or any snow

Nor ever wind blows loudly; but it lies Deep-meadowed, happy, fair, with orchard lawns

And bowery hollows crowned with summer sea.

Prayer for Good Friday

Bend down, O Christ, Thy face close over mine,

Thy sacred face, Thy bruised and blood-

stained face, In whose deep lines of anguish lies the trace

Of peace beyond all thought, of peace divine.

My King! beneath each thorn of Thy

sharp crown,
The drops of blood ooze forth and

trickle down Over Thy face! Yea see! and over mine!

For all my brow, my eyes, my lips are

Lord Jesus with Thy blood. tears, Thy sweat As thou dost bend Thy face close over

mine. My parched and sin-stained lips are

purified, Refreshed, inebriated, sanctified By these pure drops of sacramental

wine! It fills my eyes! Naught earthly can

I see! Blindly through thine own blood I

gaze on Thee As Thou dost bend Thy face close over mine.

-From Heavenly Converse, Anonymous.

One Flame

We're of one flame-all kin of stars and sun. The brothel's beacon—altar's candle—

one. The sluggard's lamp-ambition's raging fire.

Saint-sinner-sage and fool-Life's deathless pyre. The Christ who cried to One in

agony— The thief who cursed Him from the

neighboring tree All God's-Who out of Darkness or-

dered Light And gave man's soul the miracle of Sight!

-Olga Treskovna.

Good Friday

You drove the nails in His white, white feet;

I pierced each tender hand: And we laughed as we lifted the cross on high-Too wise to understand.

You gave Him the gall and vinegar; I thrust the lance in his side;

Yet they say it was years and years That the Savior was crucified.

-Edgar D. Kramer.

Golden Hour

If we had known that all the separate years

spent apart would end in this We bright hour-

That down the path of chance that ever veers Beyond men's hopes we should behold

in flower This swift fulfillment of our dreams,-

this one Bright instant in a sea of time and

space Flashing as some lost island in the

We would not then have spent with

casual grace The long, blue summer day, the wintry night

We knew in childhood-nor the briefer span

Of later years. We should have spurred in flight

Each laggard moment, heedless of all plan. And snatched, like thieves, from time's

rich treasure-trove This perfect golden moment of our love.

Anderson M. Scruggs in New York Herald Tribune.

The following poem-however much the reader may like or dislike its thought-is not only a thing of beauty -strange mingling of passion and compassion-but it illustrates something of the truth which the wise and winsome James I. Vance of Nashville once revealed to me when he said that love and worship, romance and religion, were not easily, if at all, separable in human life.

A Young Nun to Her Lover

Oh Lord, the blood that's crusted to your side

Is frozen love. Step down from that gaunt tree

And let my passion warm you, who, afraid

Of mortal union, nightly long to be Christ's blushing bride. I swear I could not dread

Caresses from those mutilated hands;

Ah, should your broken fingers weave a braid

Of my gold hair, I'd wrap the golden bands About that shrunken throat to keep

you close; Always my love; bereft of you, no peace.

walk in winter though my years spell spring, My lips on fire for your hallowing.

Can you not come again, my love, and

know This gold before it turns white as the snow?

Henry Treece in Collected Poems; Knopf.

(Turn to next page)



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Productive Pastures

(From page 29)

Lovers of Light

Distance dividing us
Does not inhere.
I am with you to whom
Far things are near.
Absent from sight and touch
Yet we are upheld,
We who are spirit-born,
Vision-impelled.

-Edith Lovejoy Pierce in In This Our Day; Harpers.

One Version

I think that Mary Magdalene Was just a woman who went to dine, And her jewels covered her empty heart

And her gown was the color of wine. .

I think that Mary Magdalene
Sat by a stranger with a shining head.
"Haven't we met somewhere?" she
asked.
Magdalene!—Mary!—he said.

I think that Mary Magdalene Fell at his feet and called his name; Sat at his feet and wept her woe And rose up clear of shame.

Nobody knew but Magdalene, Mary the woman who went to dine; Nobody saw how he broke the bread And poured for her peace the wine.

This is the story of Magdalene; It's not the tale the Apostles tell, But I know the woman it happened

I know the woman well.

-Leonora Speyer in Slow Wall.

The Answer

Like the sun come out
When rain persisted,
Faith where a doubt
Of fear existed.
Smiles to the lonely,
Clasp of hand,
Is your saying only:
"I understand."

The Scholar

He knows the ruby huddled beneath the rubbish;

The page that burns its way through layered time.

He knows the unrecorded speech that wells

From throats as from the cup of wisdom, deep,

Without bottom, never dry. He stores The uncorrupted word that makes of men

The peer of angels; words given to air, Or to the soundless vigils of the brain—A breath, a flash, but stored past reach of clay.

-Robert Morse in The Two Persephones; Creative Age Press.

His Hands

The hands of Christ Seem very frail, For they were broken By a nail.

But only they reach
Heaven at last
Whom these frail, broken
Hands hold fast.

—John R. Moreland.

The Pilgrim Presence

Will not our hearts within us burn On the darkening road, If a White Presence we can discern— Despite an ancient load?

Whither goest Thou, Pilgrim Friend?
Lone Figure far ahead,
Wilt Thou not tarry until the end—
And break our bread?

Follow we must amid sun and shade, Our faith to complete, Journeying where no path is made— Save by His feet!

-Joseph Fort Newton in River of Years; Lippincott.

BOOKISH BREVITIES

What preacher would not like to increase interest in the Bible, showing the Book of Vision as the vital, vivid, living thing that it is? Well, to this high end I suggest that we should all lay hold of How to Read the Bible, by Edgar J. Goodspeed (Winston). In language easily understood this eminent Biblical scholar tells us how to read so as to both appreciate and understand the inspired record. To read the Bible with understanding, says the author, one should begin with the gospel of Mark. Now obviously to begin with the clear cut record of the earliest gospel has its advantages but, if I were to suggest the first book to be read by one who was unacquainted with the Bible-and, especially, with the New Testament-it would be the Acts of the Apostles. Why? Because here the reader would see the result, the effect, of something so marvelous that, instinctively, he would turn back to find and study the cause. Try it yourself! Read again the Acts of the Apostles. Read it as though you knew nothing of the gospels. Read it as though you knew nothing of Jesus; and then, seeking an explanation of what you have seen and felt, turn back and read the gospel of Mark. You will be thrilled. * * * Ecclesiastes. published by the Odyssey Press, New York, is a work of art giving us, in beautiful form, this literary masterpiece-this Rubaiyat of the Bible. Ecclesiastes is the poet at once of the vanity of life and the goodness of living, and both his insights and his limitations plead for exposition. The introduction by Irwin Edman is brilliant, provocative, and with no respectable pretensions of any sort. * * * The Revelation of Saint John the Divine, published by Collins, London, is also a work of art. There is no introductory essay and no comments but, the twenty-one chief themes and visions of the Apocalypse are illustrated by drawings-all original-by the noted artist, Hans Feibusch, whose murals are fa-

(Turn to page 32)







CARILLONIC

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Productive Pastures

(From page 30)

mous among English churches. The genius of Feibusch helps us to see what the author of the Apocalypse saw and this is, in its own way, the best of commentaries. * * * Some penetrating insights concerning the individual in relation to society are to be found in Heroes and Heroines, by Reed Whittemore, sophisticated editor of Furioso, the well known journal devoted to new poetry (Reynal & Hitchcock). Something of the style and thought may be seen in two brief quotations: "Men still wonder and still contrive to steer to the heart of darkness" and "Pride is wingless, climbing up the air. An earth-forsaking bird (no bird at all). He rides high, but ready is the earth. there." * * * On Being Fit to Live With, by Harry Emerson Fosdick, published by Harpers, represents the sermonic cream of the final years of one of Protestantism's most distinguished ministries. Typically Fosdickian - by which I mean brilliant rather than mellow and scintillating rather than scented-this book deals directly and effectively with many of the deepest issues of Christian living. * * * Andromeda, by Jacland Marmur, is something that stands alone. It is the story of a tramp steamer, the last to sail from Singapore before the fall of the city, and the story of its passengerstheir actions and reactions, virtues and vices, as they were carried westward in this floating mausoleum, is the story of human nature everywhere. It is interesting and revealing (Henry Holt). * * * Journal From My Cell, by Roland De Pury, is something more than the diary of a Christian minister during his Nazi imprisonment. It is the record of a soul passing through a modern Inferno with pains too poignant for words, and on and up to the Paradiso of freedom and reunited friendships (Harper). * * * And something similar is to be seen and felt in Dachau Sermons, by Martin Niemoller. Here is something of the lucid Evangelical faith of one of Nazidom's most famous prisoners. Biblical, devotional, quietly courageous-at once a record and an inspiration—the book is composed of six of Dr. Niemoller's sermons which were delivered by him in the Dachau concentration camp.

Courses in religious broadcasting are being instituted at Columbia University, Yale Divinty School, and Andover Newton Theological Schools early this year. Everett C. Parker, director of the Joint Religious Radio Committee, will conduct classes at the first two schools and Horace M. McMullen, edi-

Toward an Efficient Church III

(From page 12)

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of the minister; make the local church conscious of its responsibility in the personal problems of its membership. That is the function of this department.

A few days ago a chronic alcoholic told me of some of his own experiences,

"There is," he said, "a background to every case such as mine. You can't do much for me now. But there was a time when you could have prevented my slip into alcoholism."

What he said of his affliction is true of many other problems in life. Marital crises have backgrounds; nervous breakdowns have backgrounds; there is a background to the evicted family and to starving children. The church needs to get into more of these backgrounds. This is the department which makes it possible.

8. Department of Women's Work. The only reason I know why women should have a department in the church and the men should not is that women have carried a large share of the church burdens. These recommendations are not being made for logical balance but for functional purposes. There is need in most churches that the various women's organizations work together more closely. It can be done under such a department.

This department may be competent to take over the work of the department of fellowship. The one handicap would be that no men would be represented in the department. In many churches the ladies' aid or women's society really function as a department of fellowship.

The biggest advantage of making the women's work a department is that the work will then get the proper recognition. Churches assume that the women will do so many things. As a rule the ladies' organization has no representation on the official board but it is expected to work, pay deficits, buy the things needed which can not be covered by the budget. Men say that the women will not like it if we cut into their work. Perhaps not. But they certainly will appreciate it if their work is given the distinction of being a department of church work on a parity with the other departments.

This department, also, should help to balance the program of the women's

tor of "The Church and Radio" column of RNS, will teach at the third school. Columbia's course will be integrated with its already extensive curriculum in the radio field. Courses at the seminaries will necessarily be broader in scope to include techniques of broadcasting in addition to a study of the goals and values of religious radio.

work. Occasionally we find a church where the educational program is entirely lacking, having given way to cooking and serving meals. Certainly there should be a place for education, sociability and fellowship. And the program should, by all means, have representation on the unified official board.

One More Department

No. 9. Now I want to add one department which was not mentioned in the February issue. The wise church will set up a department of publicity and public affairs. How badly that is needed in some good churches? How badly it is needed in Protestantism? The failure of our Protestant churches to sell their inherent virtues to the community of today is one of the tragedies of our age. The local church needs a department of publicity and public affairs, headed by a competent publicist if one is available, who can feed the right kind of stories to the newspaper, see that the right kind of bulletin boards are displayed before the church, make recommendations to the board for improvements in property or procedures which will create a feeling of good will toward the church. . . .

This survey gives, then, the picture of what the writer means by a church which can create its own program. In almost every instance the program will be conditioned by local considerations which will not be evident in any stereotyped program. In this changing world it is almost essential for a church which really wishes to serve to be able to study its own prospects and project its own program.

Until a church learns to do this it misses much of the fun of constructive leadership.



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This Is Life Eternal

by Frank H. Ballard of London*

And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou has sent.

—John 17:3.

O many difficult questions rise out of these words, that one is tempted to pass to something less ambitious. Not only are there questions about this fourth gospel which is as obviously different from the other three, but further and equally difficult questions about this high,-priestly prayer. How far, for example, it is to be regarded as an original utterance of our Lord or how far the meditations of the early church have affected both the form and the substance. These are matters for the study and the classroom but a moment must be spent upon the opening phrase: "And this is life eternal." The natural assumption doubtless is that here we have a reference to continuity of life and especially to the soul's survival of death. That, however, is not the thought that was uppermost in the mind of this writer. He was thinking of quality rather than continuity of life. He was concerned not with a distant future but with a life into which one may enter here and now though he would affirm that a life so full and free must be triumphant over the powers of darkness and death. It was a life so enhanced and so blessed that even the daily existence was transfigured and filled with heavenly beauty.

Now if that is the right interpretation of the opening phrase, the text is not one that can lightly be put aside; however, many critical issues it may raise. For life like this, life that shall dignify daily duty and living splendour even into our getting and spending, is the concern of us all. We may seem to be engrossed in the getting of wealth or pleasure or knowledge; especially we are feeling our way to fuller life. It has even been suggested, though there are obvious dangers in the suggestion, that the miser or Roue is really stretching out in a blind and a primitive way to realities beyond either money or the immediate satisfaction of carnal passions. Whatever may be said about that, the urge is in us all, in the adventure of the schoolboy or the fashions of the adolescent not less than in the scholar or thinker

who probes further and further into the unknown.

'Tis life whereof our nerves are scant, Oh life, not death, for which we pant; More life and fuller that we want.

Upon this everlasting quest, religion in general and this gospel in particular have much to say. The affirmation of the text is that eternal life, life with genuine quality in it, comes from the knowledge of God. But does that take us far? Is it indeed a statement of fact or the mere dream of a pious soul? Is it not all too easy to talk about knowing God and really to lose oneself in a cloud of words? Is it not wiser to avoid such realms of uncertainty and get on as well as we may with the pressing business of life? The suspicion comes to most of us and in certain moods, we may decide to keep our feet on solid earth and leave to others the misty paths of speculation. Few of us, however, are able to go on forever undisturbed by ultimate realities. Suddenly and unexpectedly they steal in upon us, challenging us in hours of frustration, thrusting themselves upon us in our solitude and thus forcing us once again to venture out into the unknown.

Just such questions as these are lurking behind this fourth gospel. Indeed for many generations, men around the Mediterranean had been laboring to scale the heights of thought and to plumb the depths of experience and they had come to certain conclusions. One was that it was an intellectual quest demanding an intellectual discipline. This was the assumption of the Greeks of the classical period who found that it mattered little where they started; everything led to the ultimate realities. They did not expect the pursuit of truth to be swift and easy but with lofty courage and confidence, they spurned delights and lived laborious days. But, as so often happens, years of fatigue followed the years of toil and intellectual scepticism took the place of intellectual confidence. Instead of the assurance that all things were possible to those who believed, there was the growing suspicion that no man by searching could find God. Was there not, however, some other way? Might not the way of the mystic be more fruitful than that of the scholar or thinker? Could they not receive through vision and spiritual intuition what the mind alone failed to

achieve? That, too, demanded discipline, but a different kind of discipline, the discipline of the mystery religion rather than of the study. And there in religious exercises, in music, and in silent waiting, men sought the knowledge of God. Thus said succeeding generations of Greeks. But all the time the Hebrew was saying something else. He did not indeed deny the necessity of intellectual activity, even less did he question the importance of prayer, but with him the emphasis fell upon ethical obedience. If you would know God, he said, if you would enter into the eternal life that comes from the knowledge of God, you must obey his commandments and do his will. He that doeth the will shall know the doctrine. What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" Without that willing obedience, the loftiest thought would lead men astray and even the most ineffable mystical experience would deceive.

These are some of the thoughts lurking behind this New Testament book. But the writer himself has something else to say. He does not question the ways of Greek or of Hebrew, but his own distinctive contribution is that the knowledge of God and life eternal come to man through Jesus Christ. He is not alone in saying it. It is the consistent witness of the apostolic church, the message with which its members unitedly faced the world. This writer, however, has his own way of saying it and he is never weary of repeating it. By way of illustration, let us take the chapter which begins with the moving words: "Let not your heart be troubled; Ye believe in God, believe also in me." Suddenly Philip breaks in with the request: "Show us the Father and it sufficeth us." There followed, I suppose, a moment's silence while Jesus peered into Philip's eyes wondering how much the disciple could receive. Then he spoke. The words are startling in their quiet confidence and their universal range: "He that hath seen me hath seen the Father." The assertion is so stupendous that we are tempted to explain it away. Yet that is to this day, the doctrine of the church. It is a large part of the gospel we are commissioned to preach. And it comes to us not as naked dogma

(Turn to page 36)

^{*}Moderator, Federal Council of Free Churches of England.

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This Is Life Eternal

(From page 34)

but as the experience of multitudes that no man can number. Through all these Christian centuries, men and women have listened to the words of Jesus and felt that they were listening to the voice of God. They have reverently looked into the face of Jesus and felt themselves to be in the very presence of God. And hearing the voice and feeling the presence, they have entered into life. They have found peace, power, grace and truth. Not all questions have been answered, not all sense of mystery dispelled, but in every crisis, there has been an assurance of guidance and a sense of direction. Their apostolic succession has never been broken and the witnesses are as calm and confident today as ever they were. Divided in many less important matters, they are one in the humble confession that through Jesus Christ they have come to know God and have entered into eternal life.

Now if all this is true, as we affirm, many important things follow. This, for example, that no education that omits religion or puts it in a corner is Secular education, howadequate. ever excellent it may appear to be is not enough. Not that the disciple of Christ need ever be afraid of secular learning. Some parts of the universal church may have hesitated as though they were afraid of giving knowledge to the people but if I were to say a word that looked like suspicion here, you would say that I was unworthy of the tradition in which I stand. We in the free churches have repeated with conviction and unction the prayer: "Let knowledge grow from more to more." There is, however, at the present time a growing conviction that knowledge without reverence may have tragic results. Tennyson himself who so heartily prayed for knowledge saw -though not I think as clearly as we do-that

"On her forehead sits a fire; She sets her forward countenance And leaps into the future chance, Submitting all things to desire . . ." He proceeds and asks:

"What is she, cut from love and faith, But some wild Pallas from the brain Of Demon? Fiery-hot to burst All barriers in her onward race For power . . ."

We come here very near the center of our modern situation and its complex problems. Secular knowledge has made this in some senses, the age of miracles, culminating in the untold possibilities for good or evil of atomic energy. But instead of giving us satisfaction and peace, it has added to our anxieties because it has raced ahead of

love, faith and loyalty, lost a feeling for the sacred and almost ruled out of court the finer things of the spirit. It is useless to plead for a scientific holiday but is it not fitting that someone should plead for a return to theology which has become almost the cinderella of the sciences? Not that I am particularly concerned about theology in its conventional or professional forms. Even the theologians can miss the point and lose their way in learned asides. But in every branch of learn. ing we need a new concern for ultimate reality. It is not enough to be a brilliant mathematician or geographer or historian. The times demand men who can lead us beyond their own specialized departments to the youth which alone can give fulness of life. It is useless to give us more control over matter if we do not know how to control ourselves. It will only add to the general confusion if we learn to fly faster, or to harness rivers and tides for industrial purposes, or to communicate with Mars if we have no sense of values, no philosophy of life, no faith to sustain us as our years run their fleeting course. The supreme need of this generation is not more inventions but wisdom to use the powers we possess.

Too long we have been absorbed in things. We need now more first class minds immersed not in means but in ends. And we who have seen the glory in the face of Jesus Christ must challenge our generation with this Christian claim that there in him, in his words, his life, his death and his resurrection, is the key to life's mystery. We do not demand that men must come to him in particular ways or start with orthodox interpretations. But we implore men to consider him and see if his words are not true. This does not involve narrowness of mind or limitation of interest. We shall still examine the earth and the sky and learn there the glory of God. We shall still read human history and lay to heart the lessons of experience. We shall study with appreciation every worthy religion and rejoice in every sign of inspiration and spiritual powers. But again and again we shall return to Christ for guidance and grace and some of us will be making our simple confession:

We own Thy sway, we hear Thy call We test our lives by Thine.

Dr. James Moffatt in his book On the Person of Christ tells how in the chapel of the archbishop's palace at Ravenna, the place of honor in a set of marvelous mosaics dating from the fifth and sixth centuries was occupied originally by a striking figure of our

Lord with a thin cross carried on his right shoulder and in his hand a book or scroll bearing the words, Ego sum vie et veritas et vita. This says Dr. Moffatt, represents the genuine catholic faith of the undivided church, that the center of revelation lay in him who was the way, the truth and the life. But the force was severed before long. This dominant figure of the Lord was put ino a corner, to make room for the present occupant of the central position an eleventh century mosaic madonna with a saint of the same date on each side of her.

Therein lies a parable and a warning. Even the church is tempted in many ways to put her Lord into a corner, but whenever we do it, we fail not only him but mankind. In no way can we serve our generation better than by maintaining the centrality and supremacy of Christ and by proclaiming that in him is to be found eternal life both for this baffled age and for generations yet unborn.

THE GOSPEL IN THE CHURCH

One of the speakers at the Town Hall not so long ago was deploring our common American notion of success. He said he had seen pictures of it in magazines, a man sitting at a desk with a row of push-buttons in front of him-I neglected to remark that the desk was mahogany! He said, this speaker, that he had more than once caught the echo of that struggle after money and power in the advice given by parents to their children. He had heard its beginnings in university corridors, and been startled by its syllables from the Christian pulpit. So he said. Now in my day I have listened to a good many sermons as have some of you; but I have yet to hear in any church from any pulpit, good, bad, or indifferent, that gospel preached! I have heard there the only correction for it! The Christian church, as nothing else, has kept setting another dream in the hearts of men, until here teday and yonder tomorrow, somebody gets on his feet and fashions some mercy, some clean justice, into fact. some home that Christ had let wistfully into his life. Paul Scherer in Facts That Undergird Life; Harper & Brothers.





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How Fred Stone Found God

Concluding Story in the Christian Gentlemen Series

by William L. S'idger

This story concludes the study into four Christian gentlemen of today. The first three gave us pictures of Branch Rickey, Eddie Rickenbacker and Edgar A. Guest. The concluding story is that of one of America's beloved actors.

7IEN I found God out there in Montana one day; that was the happiest and the most satisfying hour of all of my life," Fred Stone told me in a recent interview. Fred Stone is today one of the most loved men in this nation and England. His long career as a clean comedian on the American stage has endeared him to millions of American people. And after a long career as a comedian on the legitimate stage he startled himself and the nation, after he was sixty-five years of age by carving out a second career as a character actor in pictures, becoming famous over night as the father in Booth Tarkington's Alice Adams and later as the old mountaineer in John Fox Jr.'s The Trail of the Lonesome Pine. Few people realize that the contemporary revival of The Red Mill which has been one of the most popular money making plays in New York City this last year was produced by Dorothy Stone Collins, one of Fred's talented daughters; that Carol played the leading part in The Dark of the Moon, a religious drama of the southern mountains, and that his third daughter, Paula, has three of her own radio shows daily in New York City. Nor do most people realize that the revival of The Red Mill is a revival of one of Fred's first clean, wholesome family musical comedies of nearly forty years ago. So, in spite of the fact that Fred is an old timer he still lives on in the American heart because of his three charming Christian daughters, Dorothy, Paula and Carol.

And when I say "Christian Daughters" I mean it, for I have never been in a kindlier, more loving Christian home than theirs. Now and then I eat at their hospitable table. It is the usual custom when the meal is finished for me to sit on the top stair of three stairs that lead from their dining room to their living room and read poetry to the whole family. I mention that because it is one of the few American homes where I am invited to do this cultural thing of the spirit. And what is more they like (and that includes

the three girls) to have me read religious poetry and respond to it with intense interest and feeling. I do not know of any home in this nation which is more genuinely religious in spirit, in form, and in church membership than this home. It is an inspiration and a religious uplift to visit in that home.

Fred Stone once said to me of his philosophy of living and acting: "I never spoke or allowed to be spoken an unclean line or even a line with unclean implications in a show in my life and that means a career of fifty years. And for these reasons: First. that my daughters and wife, Alene, (Rex Beach's sister, for we married sisters) and my three daughters were in many of my plays. Second: Because it has always been my belief that it is not good business to permit uncleanness or nakedness to get into a show because the great audience is the audience which wants to bring its wives and children to a wholesome drama or comedy. Third, I have always noticed that in the show business the clean actors always survive longer than those who impart smut and vileness. They have their day and cease to be; but the clean, wholesome actors and plays survive; like Ben Hur, The Resurrection and The King of Kings."

And why does Fred Stone have these ideas and ideals? It all goes back to that day in Montana when, as he puts it, he "Found God." Let him tell it in his own words:

"It was Friday morning and we landed in a small Montana town early. I hadn't slept all night on the train because I was lonesome. I was lonesome for my wife and children; but I was even more lonesome for God. I had been a nominal Christian and church member all my days, but I felt that I was on the outside of the kingdom of God looking in, when I wanted to be on the inside looking out.

"The first thing I did that morning when we landed in that small town was to go to a book store to buy a Bible. I asked the clerk for a Bible and he said: 'What kind?' I said: 'I didn't

know there were kinds of Bibles.' I had never heard of a Douey or Catholic version of the Bible nor did I know of what they call 'The American Revised Version.' I said to that clerk: I just want the good old King James version of the Bible, the one we had in my home.' I got one. I took it home and spent all of that day in my hotel room reading about Jesus.

"But even then I wasn't satisfied. I still felt outside of the kingdom of God and I wanted in. When we got to the next town I went to see a Methodist preacher. I knocked at the door. A woman came to the door. I must have looked like a tramp because I'm not a handsome man, for she just opened the door a crack and asked what I wanted. I said: 'I want to see the preacher.' She said: 'Is it important?' I said: 'It's mighty important to me, lady. I want to talk with him about getting into the kingdom of God.' She looked startled and opened the door and let me in; but even then reluctantly.

"I talked with that preacher and told him what I wanted. He said to me: 'The first step in getting into the kingdom of God is prayer, so let's get down on our knees and pray.'

"We did. He prayed first and told God about what I wanted. Then he said to me: 'Now you pray, my friend.'

"'But I never prayed aloud in my life,' I protested.

"'But you'll have to now if you are really in earnest, my friend.'

"So I prayed: 'Dear God I want to get into your kingdom. How do I go about it? Please help me. Amen.' The preacher said 'Amen' too and we got up.

"Then that smart preacher said to me: 'Now the next step is to come to church on Sunday.'

"I said to him: 'O. K. I'll come to your church if you'll come to my show Saturday night.' He said: 'It's a deal! I'll do anything to win a man to the kingdom of God.' I gave him box seats and he was there and about laughed his heart out. He had never been to a comedy before, but I invited him back stage just as I later invited Bishop Edwin Holt Hughes back stage in Chicago and they both found that we were a clean, wholesome lot of kids just like anybody else making a living in clean amusement.

"I went to church Sunday and, after church I said to him: 'I still don't feel as if I were IN because I haven't done anything. Let me do something.

"All right, Fred, come back in the other room and speak to my Sunday school class!' I went. I told them how I had always been a nominal Chris-

tian and a church member but that I wanted to get into the kingdom of God with all I had. They liked that attitude and applauded my talk. But I still didn't feel as if I had done much and told the preacher so.

"'Don't you have any real responsibilities for a Christian?' I asked him.
"'Yes, a Christian ought to give of his money.'

"'How much?" I asked him.

"'You ought to tithe which means to give a tenth of your income. That is the Old Testament standard.'

"I said: 'That's O. K. with me, I'll start now.' So I gave that preacher a tithe of my week's income in that town and his eyes nearly popped out. It was five hundred dollars."

Now I turn from Fred's own narrative to tell my readers that the next week he played in Detroit, and at the end of that week he sent me a check for one thousand dollars along with a little note which read: "Dear Bill. Enclosed please find my check for one thousand dollars which is a tithe of this week's income and please use it to bring in the kingdom of God in any way that you please. Fred Stone."

And that is the way that my friend, Fred Stone, found God.

"HIS SERVANTS SHALL SERVE HIM"

There is a story which is told of St. Bernard himself, who, when he was but a child, entered the monastery school at Cluny. The brothers were talking one evening about heaven, and one was asking another what he expected most to enjoy there. One said, "To see the throne, and behold the Lamb." Another, "To behold the light of that fair city, as it is said, 'There is no lamp there, neither light of the sun, for the Lord God giveth it light'." Then they turned to Bernard and one asked, "Little son, what do you desire most in heaven? At once the child replied, "To wait upon God: for it is said, 'His servants shall serve Him'." There is the secret of the Christian dream of eternal bliss even as seen in luxuriously imaginative writings of the middle ages: "His servants serve Him." The pleasure desired is no satisfaction of the senses but the profound yet humble longing of the Christian soul to do service, to minister, to wait upon God and do his will. Frederick C. Grant in The Practice of Religion; The Macmillan Company.



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Anchor

The Vacant House

A Sermon by Kenneth C. Rogers*

He findeth it empty-Matthew 12:44. N THESE days with the nation facing a critical housing shortage there does not seem to be such a thing as a vacant house. Indeed, I hesitate to announce this theme lest I should be responsible for a stampede in the church. But with all of our eagerness to find living accommodations today, we all have memories of lonesome old houses abandoned years ago and falling apart because no one had been living there to keep it in repair. Joyce

Whenever I walk to Suffern along the Erie track

In It."

Kilmer immortalized such a house in

his poem, "The House With Nobody

I go by a poor old farm house with its shingles broken and black.

I suppose I've passed it a hundred times, but I always stop for a minute And look at that house, the tragic house, the house with nobody in it.

I never have seen a haunted house, but I hear there are such things; That they hold the talk of spirits, their

mirth and sorrowings. I know this house isn't haunted, and I wish it were, I do

For it shouldn't be so lonely if it had a ghost or two.

The house on the road to Suffern needs a dozen panes of glass,

And somebody ought to weed the walk and take a scythe to the grass.

It needs new paint and shingles, and the vines should be trimmed and tied; But what it needs the most of all is some people living inside.

Now a new house, standing empty, with

staring window and door, Looks idle, perhaps, and foolish, like a hat on its block in the store;

But there's nothing mournful about it; it cannot be sad and lone For the lack of something within it

that it has never known.

But a house that has done what a house should do, a house that has sheltered life,

That has put its loving wooden arms around a man and his wife,

A house that has echoed a baby's laugh, and held up his stumbling feet,

Is the saddest sight when its left alone that ever your eyes could meet.

So whenever I go to Suffern along the Erie track

I never go by the empty house without stopping and looking back,

Yet it hurts me to look at the crumbling roof and the shutters falling apart; For I can't help thinking the poor old

*Minister, Methodist Church, Winter Park,

house is a house with a broken heart.

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Now Jesus was a carpenter and had observed many vacant houses falling into ruins. No doubt he had been hired to tear down or rebuild many of them. No doubt too he had heard current superstitions about spirits haunting these abandoned buildings. One day he told a story in which he likened a man to a haunted house. This man's life had been full of evil spirits until one day he cleaned house and drove them all off his premises. For some reason or other he did not let his property to good spirits, he tried to maintain an empty house. After a time the ejected evil spirits finding the house still empty, rounded up several of their wicked cronies and they all moved into the vacant house, so the last state of that man was worse than the first.

In interpreting this parable we shall waste no time in arguing over the reality of evil spirits. Nothing that these spirits ever stood for has gone out of human life. Whether we call them evil tempers or evil spirits makes little difference; the end result is the same. Our lives may be filled with good or evil depending upon the choices we make. I think there are three pertinent lessons to be learned from this parable for today. The first is

The Futility of Negative Righteousness

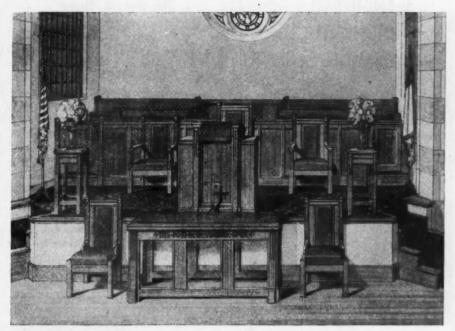
The man in the parable did a noble thing when he drove the evil spirits out of his life. Apparently he was completely successful in this ventureand perfectly satisfied! Here he made his fatal blunder. He thought if he had driven evil out of his life that was enough. He was now like an empty bottle: clean inside-but empty. And nature abhors a vacuum in morals as much as in physics.

There are many people today who have fallen into the same error. How often we hear them boasting: "I do not swear, I do not steal, I do not lie!" Their religious lives consist largely in refraining from evil. Their creed is a series of "Thou shalt not's." This is a particularly subtle type of evil, because it looks so virtuous. In a sense it is virtuous and commendable, but it is not enough. A person can refrain from open evil and still be a scoundrel at heart. Jesus insisted upon an inner purity which was positive and dynamic. The Christian was to live a life of active goodness. Elbert Hubbard stated this truth in his inimitable way when he said, "God will not look you over for medals but for scars." We must accentuate the positive!

There is another form which negative religion takes which likewise ends in futility. Consider that large group of people who speak loud and long about the things in which they do not believe. They can set forth very weighty arguments for their disbeliefs. But when such people are asked to give a positive statement of their beliefs, often they are at a loss to do so. With all their noise and bluster at heart they are empty. One simply cannot live on negatives. In the November (1946) issue of the Readers Digest, John Crosby gave a humorous example of this when he said that there were things he enjoyed not doing; he particularly enjoyed not listening to the radio. He said his method is to carry the radio listings in his pocket and occasionally to glance down and see what program he is missing at that moment. He insists that it is more fun not to listen to some programs than others. Of course this negative approach to religion is fatal, chiefly because it is empty. There is nothing satisfying in it.

There is still another dangerous form which a negative religion takes. People will very often use religious terms which carry no vital connotation for them. Religion becomes then an empty form of knowing when to use certain ecclesiastical terms without necessarily knowing what they mean. A person can actually become conditioned to this sort of thing until it seems quite natural. Dr. Walter Towner said a few years ago the secretary of a Luncheon Club in a mid-western city decided to make a survey among the buisnessmen who were members to see how many were actually living up to the club motto: "Service above self." He discovered that out of the one hundred forty members he could find only two who believed the motto was actually practicable in modern business - and neither of them was practicing it; they simply said they thought it could be done. If this condition existed in a Civic Club, is it not possible that a similar one may exist in our churches? I fear it does exist more widely than we are willing to admit. Audiences will compliment ministers upon their sermons, but will spurn any suggestion that they should actually put those principles into practice in their social and business life. Thus religion becomes "a noisy gong or a clanging cymbal."

Our religion must become positive and real to us before it will be vital to anyone else. In Mein Kampf Hit-(Turn to next page)





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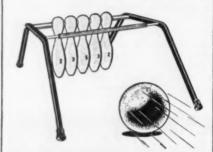
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The Vacant House

(From page 41)

ler wrote that the revolution which he was preparing could not be stopped unless someone brought against it "an explosive idea." Positive religion is just that: it is explosive. It does things to an individual and to his world. We need more of this in our churches. In this day when we are talking about the churches getting together in closer unity, many are interpreting that to mean that we shall achieve unity through softening our convictions and compromising our faith. Not at all. Each denomination has a contribution to make to the total ecumenical view. And we need to unite the strongest and best elements in each group in order to have a strong and vital ecumenicalism. The cause of Christ and unity is forwarded when the separate churches proclaim a vital spiritual message. This means we must do away with empty meaningless words; we must proclaim a faith which is positive, vital, and personal. Perhaps this means that something must happen to us. If religion has been peripheral is must become central; if it has been unreal, it must become genuine personal experience. Dr. P. H. Pleune in his recent book The Whereabouts of God says that a colored man one day visited the little room in Aldersgate Street, London, where John Wesley was converted. The visitor walked up to the bronze plate on which is inscribed the record of Wesley's conversion and after reading it he dropped to his knees and cried, "Do it again, Lord, do it again!" That is the prayer that many of us need to pray if religion is to be real to us.

The second lesson which we can learn from this parable of Jesus is

The Danger of Divided Loyalties

Apparently the man in the parable could not make up his mind as to the kind of spirits he wanted in his house. Perhaps he became so engrossed in his business or social affairs that he forgot about the real state of his inner life. Is not this also a condition which exists today?

Consider, as Archbishop Temple pointed out, how often the things that are importunate take precedence over the things that are important. Our lives become cluttered up with nonessentials, but they prevent us from giving adequate consideration to the things which are essential. One of the most common excuses for not attending church is this: "I work so hard all week that when Sunday comes I sleep late and hang around the house all day doing odd jobs." I am fully aware of the fact that a person needs sufficient rest. But I know usually this is an

excuse and not a reason; he probably finds plenty of time to do the things he wants to do. And the person who is so busy that he cannot give an hour a week to worship-is just too busy! But in all probability things have crowded religion out of his life, Jesus found many people living this sad state of existence. They are not bad people. but their lives continue empty. A writer visited Chicago for two weeks and was distressed over conditions he discovered there. "Why is it," he asked a friend, "that Chicagoans worry so much more than people in smaller cities?" The friend replied, "It's because they read too many newspapers." He did not mean to criticize the newspapers; he was pointing out that people all too often have their ears so close to the ground that they never hear the songs of the angels; they are very anxious to get the viewpoint of their age, but they miss the perspective of eternity. If our lives are to be rich and full there must be a generous quantity of heaven and eternity in them.

Sometimes people's lives are empty because they have refused to align themselves with any existing religious sect. They claim to be broad in their thinking and so do not wish to confine themselves to following any specific religious creed. But the individual who takes this stand is always at loose ends; he never feels that he belongs anywhere. I can appreciate the fact that no denomination is perfect; no church states religion exactly as I believe it. But that is a good thing. The church is a place where our religious concepts should grow, otherwise we will become rootbound. My church allows me to think and to grow and helps me in that process; I do not know what more I could ask. No doubt Jesus was often disgusted with the Synagogue of his day-yet he made a habit of attending. There is value in such a habit. In a church I served several years ago we had a moving picture in connection with a social program we had one evening. The young woman who brought and showed the film was an attractive person about thirty years of age. She told me afterwards that she had not attended ten church services in her whole life. She said her father had been a scientist and an agnostic and had not been able to find a church suitable for his children. Consequently the children were reared outside the influence of the church. He did not want his children contaminated with unworthy ideas of religion. But that father was not only keeping his children way from false religious teaching only-he was keeping them away from all religious teachings! What a

price his children paid for his intellectual independence! In religion, emptiness is the price we pay for having no great religious loyalties.

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If a person would find his way to Life, he must discover and declare some great convictions and align himself with a great Christian cause. He will find that in losing his life he has found it. The poor man in the parable apparently could not make up his mind that he was going anywhere in particular, consequently he never arrived. One reason the British people stood up so well under the intense pounding of the German bombs was their determination and loyalty to the ideal of a free world. Their spirit was expressed by Winston Churchill when he said, "Let us therefore brace ourselves to our duty and so bear ourselves that if the British Commonwealth and Empire lasts for a thousand years, men will say, 'This was their finest hour'." We Christians must stand for Christ like that in this day. Each man must spike a banner to the mast of his life and say, "This is the faith I profess; this is the Cause I represent." No one's life is empty who does that.

The third lesson which we may learn from this parable is

The Persistence of Evil

The trouble with an empty house is that it invites an occupant. The man in the parable might have entertained angels, but after so long a time the old devils moved back in, bringing their friends with them. This experience is common enough to be recognized in modern life.

No one becomes so perfect in this life that he is never tempted to evil. We have to keep pushing the jungle back or it will take over. Arthur J. Gossip quotes an ancient Chinese tradition which says that when Buddha made his resolution to seek and seek till he had found something that would ease and save the world. Mara, the evil spirit, laughed aloud. "From henceforth," so he promised grimly, "I will follow you step by step, watching you with unwinking eyes, and waiting for the time that must some day come, when, for a moment, you are off your guard, and in that second I will leap at you, and drag you down, and foil you." So the evil spirits speak in every generation. And they speak to all of us: Sunday School teachers, Choir members, Officers, Minister alike. Just because we are closely related to the work of the church is no guarantee that we are immune to temptation. We are still in the battle and not above it. We are all subject to temptation and also subject to defeat in fighting it. The fact that this warfare continues

(Turn to page 46)

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A Commencement Without An Address

Visual Education Shows the Way

by "Observer"

LARGE city church auditorium was well filled on a June weeknight for a commencement serv-There were so many graduates that the relatives and visitors had to sit in the side pews under the galleries and in the galleries. It was the commencement of the Community School of Religious Education, held throughout the school year in connection with the public schools of that city. Certificates were presented to several hundred boys and girls who had completed five years of week-day religious training through grades four to eight. This very fine system of week-day religious work is administered by a full-time principal, welltrained and experienced in educational work, and the classes are taught by full-time, competent teachers.

The unique thing about this commencement was that there was no commencement speaker. It would have been a challenging audience to speak to and many ministers might have coveted the chance to address those hundreds of alert active boys and girls and their parents and friends. Just possibly the committee in charge were a little skeptical about finding the man who could really fit.

Instead of an address, after the presentation of the certificates to the graduates, the main part of the program was a worship service, presented by the boys and girls themselves. It was entitled "The Life of Christ in Art, Scripture and Song." It was a visual and audible presentation of most of the important events in the life of the Master.

The church auditorium in which this commencement was held is of the older type, with galleries both at the rear and down the sides and a choir gallery across the front. As the certificates were presented, the graduates filing across the platform, a selected group of them went up into the choir gallery instead of going back to their seats in the auditorium. In the center of this gallery was a lectern with a shaded light. This group of the graduates (all eighth graders, of course) seated themselves without direction and with very little confusion.

When the projector (already set up and ready) and the screen were moved

into position the worship program of art, Scripture and song began and proceeded without any hitch at all through the entire life of Christ.

Perfect Timing

Having had a good deal to do with religious drama in his ministry, the Observer is a great admirer of correct and accurate "timing." This fiftyminute program was one of the finest examples he has seen of perfect coordination of principal, teachers, pianist and pupils. To be sure, the principal sat in the choir gallery with the group of speakers, and, naturally, did a little "directing," and the teacher who led the group singing had to stand up beside the piano so as to be seen. But the directing was done so skillfully and unobtrusively that the whole program seemed to "flow" with natur-

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As each slide (2x2 reproductions, for the most part, of masterpieces of Art) came on the screen, the interpretation of it began instantly. In spite of a remarkable variety there were no hitches and no delays. Some of the interpretations were in Scripture language, passages from the gospels read by a boy or a girl at the choir gallery lectern. Others were in familiar hymns, sung by the entire group of hundreds of boys and girls. All of these hymns were sung from memory. Still others were special numbers by selected singers who were seated in the side pews near the piano. These were newer, less familiar hymns, sung by trios, quartets and double quartets. Quietly, and with dignity. each of these groups moved from their seats to the open space by the piano, facing the audience, and were there, ready to sing the instant the slide appeared on the screen.

When it is realized that these individual speakers and these singing groups came from different public schools located in all quarters of a fair-sized city, and that pressure of time and obstacles of distance had limited rehearsals to one complete one, this timing seems all the more surprising.

The success of the program reflected great credit on the principal and on the teaching staff of this community system of week-day religious education, and also on the committee of the ministerial association which efficiently and effectively promotes the general program.

Worship

One feature of this evening which particularly impressed the Observer was the fact that this was in no sense an entertainment. It was plainly announced as worship and through the whole fifty minutes it held true to its title.

It is no easy task to hold the attention of several hundred boys and girls between ten and fourteen years of age. Many adults if confronted with the proposition of a fifty-minute worship period would say "It can't be done."

But in this case it was done. The entire audience showed keen interest in this program and appreciation of each item in it. There were enough general hymns for the entire group to join in to keep their attention, and those general numbers were so spaced through the program as to keep the element of surprise for the adult portion of the audience.

Neither was this program of "The Life of Christ in Art, Scripture and Song" a show-off proposition, "worked up" for the occasion, as so many Sunday school special day programs are. It was evident that this had an intimate relation to the regular week-byweek work which had been done in the "Week-day Religious School." The Observer had no way of knowing what courses had been taught in this system during the five years of its history, but he would conclude that the life of Christ had had a prominent place.

Aside from the overly-much reading of the Scripture passages by the individuals at the lectern, the program showed that in the regular work of the school attention had been placed on memorization. It was a bit unfortunate that the Scripture passages had not been memorized as well as the hymns. It would have been much more effective if there had been no lectern with lighted lamp, but each individual participant had stood up in his choir gallery location and recited clearly and strongly the familiar words of the selected passages from the gospels.









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The Vacant House

(From page 43)

is a fact which many seem to forget. The evil spirits will keep trying to get back into your life. They will come disguised as angels of light. Young people very often ask "Why does evil seem so much more attractive than good?" One youth was heard to exclaim: "Everything I like to do is either immoral, illegal or fattening." Of course evil is attractive only when when painted out of perspective. That which seems like such a thrill now looks entirely different tomorrow morning. One morning I sat down in a small restaurant beside a stranger for breakfast. I noticed he was shaking quite badly. Presently he said, "I hope I never do that again. Last night my boss came to see me and I entertained him with a liquor party. I had an awful night and I sure feel rotten this morning." The night before the liquor party looked entirely different than it did the morning after. Yes, the way of the transgressor is hard. Evil in all its forms will hound your footsteps and continually seek admittance into your

When we admit the fine things of life into our thinking they do tend to crowd out the lesser things. Years ago Thomas Chalmers preached a sermon on this idea and called it, "The Expulsive Power of a New Affection." Several years ago I read about a mother who visited her son in college. She was distressed by some of the pictures he had hung on the walls of his room. Instead of saying anything to him, she sent him a beautiful painting of Christ. The next time she visited, the cut-outs had disappeared. When she asked about them, the youth replied, "You see, when I got Christ's picture up, the others just didn't seem to fit." When Christ becomes central we begin to lose interest in things which does not "fit" into his spirit.

Dr. Harry Emerson Fosdick has pointed out that while we constantly speak of temptation to evil, there are also temptations to good all about us. Evil is not stronger than good; nor is it more attractive; nor is it more fun. The person who fills his life with real genuine goodness should be the happiest creature on earth. For he has discovered life as God intended it should be. The man in the parable finally succumbed to evil because he failed to sense the lure of the good. Evil is persistent but so is good. You decide which shall be dominant in your own life.

Ministers' Vacation Exchange

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FOR fifteen years this department has appeared in the spring issues of Church Management. Hundreds of satisfactory vacations have been secured through the column. There may be a minister who would like to live in your house for a month while you take over his house and pulpit. We offer the opportunity to make the exchange. No charge is made for insertions. But we must insist that you give a post office address so that mail will not have to be handled at the office of Church Management.

Let us have your announcements for April issue at the earliest possible moment.

Here are some good announcements which are already at hand.

Pacific Northwest. Small congregation will pay \$75.00 per month for filling pulpit during the summer. Near Columbia River, Cascade Mountains, Oregon and Washington coasts. Write Mr. J. W. Deemy, 115 East 32nd Street, Vancouver, Washington.

Will Supply. In exchange for use of parsonage will supply church in California for two to four weeks during July or August. William H. Graler, P.O. Box 271, Vancouver, Washington.

Will Supply. Scottish-Canadian Presbyterian minister will supply for the month of July, in whole or in part, for use of manse, cottage or cabin, for self and wife in Eastern States, coast or lake region, village or small town. Alex Gillies Scott, Knox Church Manse, Monkton, Ontario.

Mount Vernon, New York. Methodist. Would exchange parsonage for the month of August with a minister in or near Pennsylvania. This is a pleasant suburb of New York City with easy access by bus, train or subway. All modern improvements. No pastoral duties but will consider arrangements most convenient to the one with whom I might exchange. Wendell J. Clark, 58 West Seventh Street, New York.

Decatur, Illinois. Will Exchange or Supply. Will supply church in New England, New York or vicinity of Washington, D. C., during July or August, or will exchange, use of parsonage and modest honorium. Decatur is a university and industrial city of 60,000. Lake, golf courses and extensive playground and park system make it a desirable vacation spot. Parsonage is a four bedroom brick building with all modern conveniences. W. R. Catton, First Congregational Church, Decatur, Illinois.

Correspondents are asked to notify Church Management as soon as arrangements have been made so that space may be available to others.



A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruc-

toward a Christian world come the teaching materials used in the church school. From it come also floods of literature, Bibles and Testaments for the mission field. When a local church buys its materials from its own publishing house, the net income from the sale returns to irrigate thirsty mission fields. But when a church goes outside to buy materials from an independent commercial publisher—well, look at that picture again.

If enough churches fail to support their denominational missionary enterprise by patronizing outside publishers, we won't have to draw a picture to show you what happens.

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FREEDOM IS NON-PARTISAN

A minister in New Jersey wrote, "Your crusade may be twelve years old, but I suppose it will wind up now that the Republicans are in power.

The election didn't restore and safe-guard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom-even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizens in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our state's rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the Godgiven rights which we common people have as children of God—not without the sort of fine, un-yielding opposition by the Clergy that took Niemoller through eights years' imprisonment as Hitler's personal prisoner.

The clergy of America must get their ardor up. Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of churches to speak courageously and turn this tide. can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

Of course this crusade continues! Ten thousand ministers banded together for Freedom—pledged to champion it in their areas of influence and in their own ways. What a force! Want to join us?

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SPIRITUAL MOBILIZATION

Chicago New York Los Angeles

Biographical Sermon for March

Rodney Smith—Gipsy Evangelist by Thomas H. Warner

Timothy 4:5.

ODNEY SMITH was born March 31, 1860. He was reared in a gypsy camp. His education was almost nil. After his conversion he began to preach. He became a successful evangelist. In 1936 an openair service was held at an old chalk pit, at Norton, England. Seventy years before, on that spot, the wagon rested in which Smith's mother died of smallpox. She was buried at midnight in the parish churchyard nearby. The distracted father of five children, who was the only mourner, was angrily threatened by the owner of the field where they were camped. Three of the children, one eighty-three, another eighty, and Rodney, seventy-six, took part in the service.

Smith used to tell this story which indicates the value of evangelistic services. "A boy, a rough, neglected, uneducated, wicked, prayerless boy, not yet twenty, came into a service one Sunday night and heard my friend, the Rev. Gregory Mantel preach. He was impressed, and that boy was a leader of five other boys. Whatever that boy did the other five did after him. In two or three Sunday nights that boy was converted, and in less than a year between three and four hundred of the worst boys in South London had been brought to Jesus."

Smith tells of a meeting for ladies he addressed in New York. Rockefeller and her daughter, Mrs. Russell Sage, and many other wellknown ladies were present. My first sermon was on Repentance. I did not try to adapt myself in any way to the rank of my congregation. I only remembered that they were sinners needing a Saviour. It was just an ordinary service, lasting for an hour and a quarter. At the close, one of my congregation said to me, 'If what you say is religion I know nothing about it.' Another lady, who was weeping bitterly, sought my counsel. 'God has spoken to you,' I said, 'obey him, follow the light."

Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theater was filled as soon as the doors were opened. Each day Smith was preceded by a Chicago minister who took half the time.

Near the close of the week he came forward holding a bundle of letters in

Do the work of an evangelist .- II his hand. He said, "These letters are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the gospel."

"At Indianapolis," said Smith, "I met former President Harrison. found him a courteous, high-toned Christian gentleman, deeply interested in all work for the salvation of men and of the nation.

"While holding meetings there, a throat specialist saw that I was having trouble with my throat, and he sent a message to me, through the pastor, saying that he wanted to see me at his office the next morning. . . . On the morning after the mission ended, he performed an operation on the tonsils by means of an electric battery. I asked him for his bill. . . . In reply to my question he looked at me quietly and said in deeply moved tones, 'Sir, two of my boys have been converted during your mission. Will you give me your bill for that? Can I ever pay you for bringing those boys to Christ? How much is that going to be worth to me? I cannot preach, but if I can help you to preach with ease and comfort to yourself I have a share in your business."

The Universalist Leader said: "The cultured ministry of Boston has been sitting at the feet of Gipsy Smith. And not in vain. This real gipsy, with very meager education and none of the advantages of social culture, had something for them. He had something they did not have, that indefinable something Jesus Christ called life. This gipsy could preach better than many of those who sat on the platform with him, though they knew more in five minutes than he could hope to learn in fifty years. He did not preach to make a sermon, but he made a sermon to preach.

"His objective was always in the pew and he was in earnest. He knew what he wanted. He knew he wanted that man in front of him to be better. No matter how good he was he wanted

him to be better, and he went right at that very specific task, told how he himself had been helped and others had been helped and everyone could be helped, and then most winningly asked them to come and get what they wanted. The gipsy taught some preachers how to preach."

In 1945, the Christian World said: "Gipsy Smith will be celebrating his eighty-fifth birthday on Saturday of this week. For some years now he has made his home in America and not much news of him reaches this country. But one can be sure that so long as he has strength he will never altogether retire from the work to which his life has been dedicated. His has been a romantic career.

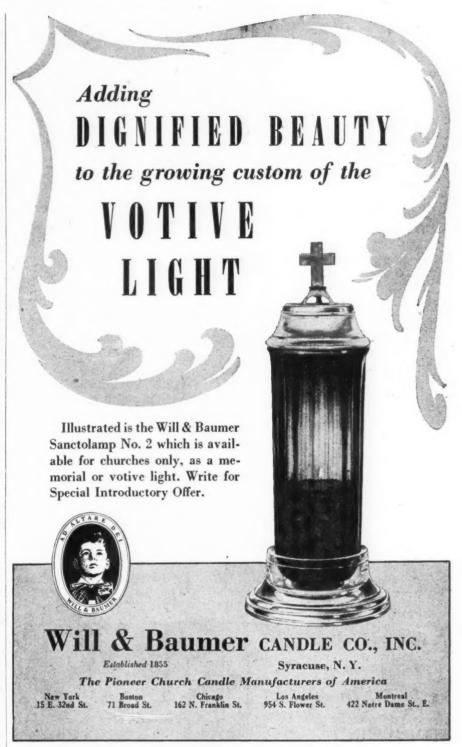
"No English evangelist of our day has done a more notable work, or won a wider popularity even among those who have little sympathy with professional evangelism. He began his career with the Salvation Army, but he could not make himself amenable to General Booth's iron discipline. As an independent evangelist he soon achieved wide fame, and in 1897 he was invited to become one of the permanent missioners of the National Free Church Council. He held that position for fifteen years with much power and influence."

Yet there are those who doubt the value and effectiveness of his work, and that of other evangelists. A religious newspaper carried this item:

"The statement made by Johnston Myers of Chicago, that he hardly knew of a convert of the Gypsy Smith campaign who entered into church membership caused surprise. But there has been similar criticism before. While it does not do justice to the effective meetings held by the English evangelist, nevertheless there is usually disappointment with the net results of evangelistic campaigns held in downtown halls of large cities.

"And it is interesting to note that John McNeill, the evangelist who was here during the World's Fair has just made the statement that his experience has driven him to the conclusion that the proper place for an evangelist is a church, providing that he can find one large enough to hold the crowd. He says: 'A non-church going man may attend a whole series of religious meetings in a public hall or a theater and be impressed, but these over when Sunday comes around he is where he was, and he can't drag himself into church. Only once get him into church at the special meeting and he'll go again on Sunday without feeling all







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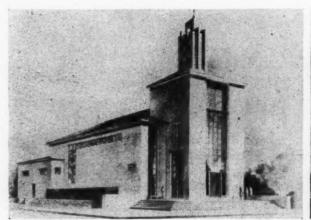
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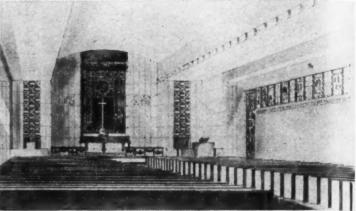
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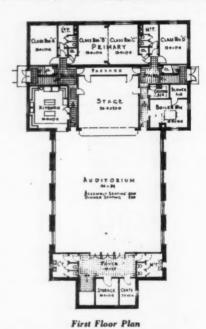
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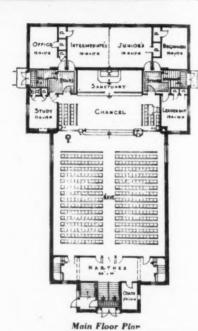


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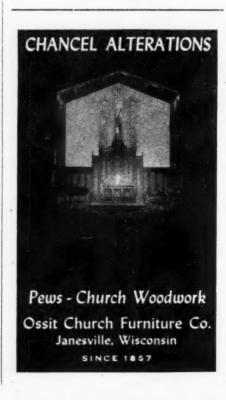


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Biographical Sermon for March

(From page 49)

eyes are on him-and you have your man."

When Gipsy Smith returned to England two years ago, he addressed an audience of 7,500 and many were turned away. The editor of the Christian World made this comment:

"You will want to know what Gipsy Smith is like at eighty-five years of age. Well, to me he seems about the same as he did twenty years ago. His passion and presentation of the gospel are just as pronounced and telling.

"All his methods have not been applauded, but who is there whose methods for extending the Master's kingdom have never been criticized? Many of his so-called converts in the past may not be found on our church rolls, but I believe the number who have come to Christ through the gipsy would surprise us all if we knew how many they are. Not all babies who are born live, but we still have babies.

"I believe the gipsy has been the greatest soul-winner of this generation. I wish I could give a picture of his talk at the Albert Hall. Some may have called the appeal emotional, but, after all, what he was trying to say was that it cost Jesus everything to save the world. Can any preacher not be emotional when he is talking about such a subject?"

Last November, after his recovery from a long and serious illness, which was said to be "miraculous," Gipsy Smith celebrated his seventieth anniversary as a preacher by giving an address at the Central Hall, Westminster, London.

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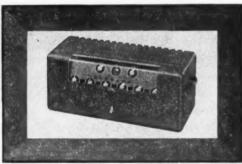
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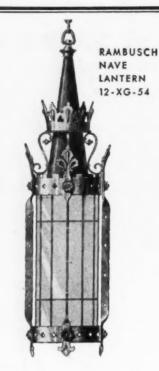
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HAS HE RISEN TO YOU?

Years ago in Honolulu, at a very impressive Easter sunrise service on Punch-bowl, a little, extinct volcanic cone behind the town, I heard a speaker, a layman of a rather fundamentalistic type of thought, utter these challenging words: "Jesus Christ is risen! He is risen indeed! Have you seen him?" At the time, I was shocked. It seemed too crassly literalistic; but, as the years have gone by, I have been more and more impressed. The resurrection experience, I now believe, was not just for the disciples in ancient Palestine. Something akin to it has been the heritage of Christian believers of the more mystical type all across the centuries. St. Francis of Assissi, St. Catherine of Siena, Brother Lawrence, John Fox, John Bunyan, William Blake, Francis Thompson, and an innumerable company of others have found Christ walking beside them on some Emmaus road or standing on the beach of their little lake of Galilee and have gone forth from the experience quickened in soul and reassured in spirit. If the resurrection is to have any great abiding value it must mean something to us. Albert W. Palmer in The Light of Faith; The Macmillan Company.

"I BELIEVE IN THE RESURRECTION"

God's last word in human affairs is not the cross, but the resurrection—not defeat, but victory.

A great newspaper editor pointed to two desk drawers and said: "On one side of that desk is a Bible, and on the other side is a typewriter. I try to make the two sides of this desk speak the same thing. For I know that if what I write in my editorials coincides with what is in that book, it will live on; but if it is out of harmony with that book, it will perish." That is our faith. Everything right has "Resurrection" written on it—everything wrong has "Death" written on it.

Someone asked the brilliant Bashford why, when he could be an influential bishop in America, he chose to bury himself in China, and he replied: "Because I believe in the resurrection." That resurrection became a fact. "Most people plot and plan themselves into mediocrity, while now and again somebody forgets himself into greatness."

Bashford was such a one! E. Stanley Jones in *Abundant Living*; Abingdon-Cokesbury Press.

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HIS CROSS AND OURS

When that man of fire, Donald Fraser, came home, finally, from his triumphant missionary exploits in Central Africa, the native office-bearers sent him a remarkable minute of thanks, in which they recounted all that he had done for them; how he had found them savages and left them; how immeasurably enriched, lifted up whole centuries above where they had stood, with schools and churches, a fellowship with Jesus Christ: and it all ended with a phrase that deserves to become classic, "we are ashamed we have not caught the infection of a like heart." To be a Christian means to have caught, and to be catching ever more and more, the infection of Christ's heart, Christ's ways, Christ's glorious unselfishness, yes, even of Christ's cross. Did not the Master himself tell us bluntly that a soul is saved, not by one cross only, but by two-his, and its own. Unless, he said, you are prepared to take up your cross-and this, not merely now and then, in an occasional high moment of unusual spiritual purpose and inspiration, and heroism, but daily, making a settled habit of so doing, and loyally following where my footsteps show the way. My cross can effect very little for you. Arthur John Gossip in Experience Worketh Hope; Charles Scribner's

SOVEREIGNTY IN SACRIFICE

We usually consider Palm Sunday in the light of the enthusiastic procession that accompanied Jesus into Jerusalem. We need to think of it more especially from his viewpoint. How did he see it? Certainly not as a culminating triumph. To him it was the beginning of the crucial week of his life and ministry, when he would gather into his experience enmity, pain, and death. To be sure, he was coming into his own: not, however, as a conquering king; rather, as a suffering Saviour. His sovereignty was to come in his sacrifice.

As we sit in the sanctuary this morning may we have the very mind and spirit of Christ, so that we may see the triumphal entry as an event linked with all that has been given to us by his ministry. While we treasure the gift, let us consider with humble and grateful hearts all he put into the gift. He stopped at nothing for us. Do we stop at anything for him? From To-Day; Issue by William Everett Roberts; The Westminster Press.

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"BECAUSE HE IS GOD"

The Bay of Fundy is a romantic, sometimes awesome place. Stones and legends have given to it an atmosphere of mystery. To visit it fresh from the noisy crowds and clanging tumult of great cities is to experience a new and never to be forgotten sense of greatness that is more than bigness and power that is more than sound.

On the Bay of Fundy, the tide runs higher than in any known spot in the world—sometimes more than fifty feet. Watching it come pushing, scrambling, pouring in through the Bore, over the low flats, over the banks, conquering the rocks—one is left breathless.

The young man and the girl watching it were silent for a time, overwhelmed by its majestic power.

When the tide had spent its force, the girl said quietly, "Why should the personal affairs of two people like us claim even for a moment the attention of a God of might and mystery like that?"

"Because he is God," answered the young man. Margaret Slattery in One in Seven; Harper & Brothers.

OVERCOMING EVIL

The other day a traveler fished up from the sea some bits of a substance that looked innocent and interesting. Some of it was sent to a museum, and was there found to be a deadly explosive used during the war. A message was sent out to any who might have kept some pieces in their cabins to fling them overboard at once. One can imagine the new eyes with which these objects would be looked at, and the haste to be rid of them. We are sometimes told the world needs moral disarmament. It needs to get rid of the deadly explosive from the heart-the hate, the pride, and the prejudice that break out in war. We all need that process. We need to see how deadly is this sin that hides in all our hearts.

When we seek to be rid of it, there is only one way. It is to take it to Christ and to the cross. There self can be laid down, and love can come in. That is what happens at Calvary. We see our sin and hate it, and are ready to let his love in. Self ceases to be the center of our world. God becomes center, and that is the peace that passeth understanding. From Making Friends With Life by James Reid; Abingdon-Cokesbury Press.



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When we reach the sunset years of life, most of us would like to know that there'll be an additional regular income to the usual pension or retirement allowance. Every man hopes to be able to reap the full enjoyment of life and to provide for his family the little "extras" which make life worthwhile. He knows, too, the need for protection to his family in event of his death.

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Books

Life's Golden Hours*

A Review by Lynn Harold Hough

OR twenty-three years Dr. Hobart D. McKeehan has been the minister of the Abbey Church of Huntingdon, Pennsylvania, whose pulpit has become widely known through his distinguished ministry. The present volume of sermons, Life's Golden Hours, possesses the characteristics of ripe and rich culture, noble and gracious phrasing, and deep spiritual energy, which one has come to associate with the work of Dr. McKeehan. The quotations, always timely and effective, are chosen by a wide ranging mind whose literary friendships are many and varied. There are lovely bits of poetry full of the nostalgia of a deep affection like Winifred M. Letts' "Spires of Oxford," or startling with a spiritual awareness cutting with sharp edge across a sceptical view of the world, like Thomas Hardy's "Darkling Thrush."

"I could think there trembled through His happy good-night air Some blessed Hope, whereof he knew And I was unaware."

But the book comes to its moments of power in the happy expression of the author's own insights: "Man's best dreams represent the haunting presence of God." "Like the birds, the life of man was meant to sing: to sing for joy, to sing in prayer and praise and love. And if a man does not sing, if his life is silent, or all his attempted music discords, it is because his heart has become perverted or corroded or spoiled." "There is the man who has never learned the difference between being a disinterested servant of truth and being an uninterested spectator of truth." "However much a man may want to tell the truth, unless the truth be in him, he cannot tell it." Dr. McKeehan raises the question as to what men and women really want and answers: "They want God and they want a perfect

friend." The conclusion of many matters is found in the sermon on The Fidelity of God. "Because God is omnipotent goodness, limited only by his own holy character, together with the precious but perilous freedom of man, we can trust him with absolute confidence."

It may be said quite simply that Dr. McKeehan represents something unique in the American pulpit. The appreciation of that uniqueness will come not from reading a few quotations from his writings but by surrendering to the spiritual spell of such a volume of his as Life's Golden Hours.

Top of the Mount by Vincent C. Franks, Morehouse-Gorham Company. 182 pages. \$2.00.

Dr. Vincent C. Franks, rector of the historic St. Paul's Episcopal Church, Richmond, Virginia, occupies one of the foremost pulpits of the South. As a preacher he is especially original, sparkling, and dynamic. The sermons in this book, which were for the most part preached during the momentous year of 1945, fit into the important days of the church year. Among the occasions which called them into existence were Christmas, Watch Night, New Year, Palm Sunday, Easter, Ascension, and All Saints' Day. There is an especially good baccalaureate sermon entitled Love in Its Various Guises. The Epiphany sermon bears the caption of Missionary Sketches and is preached from the familiar text, "And he said unto them, Go ye into all the world and preach the gospel to every creature" (Mark 16:15). One would have to travel far in order to find a missionary sermon more readable and inspiring than this one.

These sermons are examples of exceptionally effective English. The sentences march right on and the words glow with color. Now and then there is a flash of humor which aids in the driving home of a telling point. The result is an unusually readable book. It would be misleading to call these addresses anything but sermons, but they have something of the charm of delightful essays. Although they are not primarily theological, they contain

much theology. One might question the method in which the parable of Dives and Lazarus is used in the Ascension sermon. And Dr. Franks' refusal in Sermon XIX to admit that a Unitarian could be a Christian is not in accord with the ironic spirit of his preaching as a whole.

Top of the Mount is original in approach, rich in fresh, delightful illustrations and constructive in thought.

Dachau Sermons by Martin Niemoeller. Harper and Brothers. 97 pages. \$1.50.

The six sermons included in this little book were preached during the last days of the infamous Dachau concentration camp. They were delivered during the church holidays from Chrismas 'Eve, 1944, to Easter Monday, 1945. During all the long years of Pastor Niemoeller's incarceration such religious services had been forbidden because "special prisoners" were not permitted to come into contact with one another. Shortly before Christmas, 1944, permission was suddenly granted.

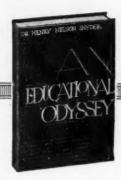
Pastor Niemoeller's first congregation consisted of a Dutch cabinet minister, two Norwegian shippers, a British major from the Indian army. a Yugoslavian diplomat, and a Macedonian journalist. The group was always exceedingly small but was rich in a variety of denominations and nationalities. Under such circumstances there was an imperative need of practicing Christian unity and gathering around the truths held in common by Calvinist, Lutheran, Anglican and Greek Orthodox.

The sermons themselves are simple and direct affirmations of faith that did not falter in the midst of death and anguish. Pastor Niemoeller's own imprisonment was but a small part of the affliction that he had to undergo; four of his children lost their lives during the war; on all sides he was surrounded by tragedy. These sermons in their setting remind the reader of the epistles of Peter and John which were written to encourage the early Christians to stand fast in spite of persecution.

The sub-title of the book is "To Proclaim the Acceptable Year of the Lord." The sermons were originally printed in German and were translated into English by Professor Robert Pfeiffer of the Harvard Divinity School.

L. H. C.

(Turn to page 56)





An Educational Odyssey By Henry N. Snyder

Here is the life story of a well loved and outstanding educator. Each dramatic chapter portrays the enthusiasm and evangelistic zeal which are so much a part of the author. Each page reveals his mastery of writing and his knowledge of the classics, giving life and dimension to the people, ideas, and movements which have formed a part of his rich life. Besides being a spirited, readable story, it is an illuminating commentary on the American way of \$2.50

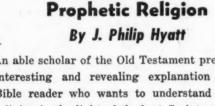
Finding God Through Christ By Charles Edward Forlines

Fifteen lectures which deal with the great originals and the abiding essentials of faith as they affect the minister and his work, and the layman in his spiritual knowledge. They trace the revelations of God in the Scriptures, and especially through the life and teachings of Christ. The author holds high the values of traditional truth, at the same time subjecting them to critical investigation and seeking new truths from them. With ease of expression, yet sincere authority of words, he develops the important points in the Christian way of life. \$2





In The Light Of The Cross By Harold Cooke Phillips



An able scholar of the Old Testament presents an interesting and revealing explanation for the Bible reader who wants to understand his own religion in the light of the best Scriptural knowledge. Dr. Hyatt analyzes the works of the seven great prophets. He then draws a clear comparison with Jesus' beliefs on the same great primary subjects. From this analysis emerges a lucid picture of the fundamental concepts of Christianity. The author is splendidly equipped to handle his subject, being Professor of Old Testament and Chairman of the Graduate Department of Religion at Vanderbilt University. \$1.75

This new book grew out of Dr. Phillips' popular Jarrell Lectures, delivered at Emory University. It is an analysis, not of the people, but of the forces which crucified Christ. It gives an incisive presentation of the sins which brought Christ to the cross-largely "respectable" sins committed by well-meaning people. He points out that the sins of two thousand years ago continue to exist in the world today; he shows the way to the only power capable of saving mankind from spiritual destruction. The author is the distinguished minister of the First Baptist Church in Cleve-\$1.75

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Book Reviews

(From page 54)

Emblems in the Gospel by L. B. Buchheimer. Ernst Kaufmann, Inc. 188 pages. \$2.00.

There is no field of biblical study more rewarding than that of the words of Jesus. The numerous figures of speech which he used are of high interest from any point of view. Too much attention could not be given to the rich oriental imagery which underlies his teachings. The present volume consists of twenty expository sermons based on the figurative language of the Master. The Light of the World, The Living Water, The Mustard Seed, The Mote and the Beam, The Sparrow, and The Leaven are typical topics.

In explaining these passages Dr. Buchheimer has done an exceptionally good piece of work. His expositions are clear, sane, and practical. The skill in the interpretation of life which is the dominant note in all real preaching is strongly in evidence here. Although there may be an occasional tendency to overwork certain analogies, even here the points are helpful and the ideas illuminating.

ideas illuminating.

Once in awhile these sermons remind the reader of the great expository preaching of John Jowett but Dr. Buchheimer's method of approach is one which we seldom meet. It cannot be denied that these sermons are somewhat out of line with typical modern preaching. This, though, is certainly not to be counted against them. We need a diversity in homiletics. There can never be too much preaching of this kind. It has the timeless note.

And the Prophets by Clovis G. Chappell. Abingdon-Cokesbury Press. 208

L. H. C.

pages. \$1.75.

Although the appearance of another volume of sermons from the pen of Dr. Clovis G. Chappell is not an unusual occurrence, it is an event of importance. Dr. Chappell is one of the comparatively few preachers whose typical sermons are in high demand among readers of homiletical literature. There are a number of reasons for this. Among them is the fact that this preacher has something to say and possesses the ability to say it in such a way as to drive it home to the hearts of his hearers and readers. His sermons are easy to understand and hard to forget.

One of the noteworthy characteristics of the sermonic output of Dr. Chappell during the past twenty-five years in his wide range of material. And it should also be kept in mind that he has attained this broad scope and at the same time kept his preaching distinctly biblical. That there is a close relation between his wealth of fresh material and his drawing so heavily on the Bible is a truth of high homiletical significance. Genuinely biblical preaching never grows stale.

The eighteen sermons in the present volume deal with the prophets of Israel. The first discourse is an expository discussion of the place of the Hebrew prophet in the life of his own and succeeding generations. Among those discussed are Elijah, Amos. Hosea, Jonah, Zechariah, and Malachi. Two sermons are preached on Isaiah of Jerusalem and one on the Second

Isaiah. Jeremiah and Ezekiel also furnish material for two discourses. These homiletical addresses are not essays but sermons, illuminating, practical and dynamic.

The points which Dr. Chappell emphasizes in dealing with a given prophet are not always the same as those which some of the rest of us would stress. This is evidence of their many-sidedness and the high possibilities in the field. Each of the sermons is prefaced by a text containing the central thought. In recent years many books dealing with the mountain-peak prophets of Israel have come from the press. This one has its own distinctive place.

L. H. C.

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Start Where You Are by Lewis L. Dunnington. Abington-Cokesbury Press. 223 pages. \$1.75.

Life's High Hurdles by Sidney W. Powell, Abingdon-Cokesbury Press. 192 pages. \$1.50.

Lewis Dunnington, who is now pastor of the First Methodist Church of Iowa City, Iowa, gives us in this volume his third book based upon the idea used in his previous works, Handles of Power and More Handles of Power. It is the author's conviction that something needs to be done to implement the sermon so its truth will be carried over into life. He does this in his own church by distributing each Sunday a "Silent Communion Card," bearing a text and a brief paragraph summarizing the thought of the sermon. By reference to this card and meditation upon its message many times during the week the worshipper finds power for Christian living.

Each of the sermon-chapters of this book opens with a model silent communion card which the reader can copy and use in the same way as those who attend Mr. Dunnington's church. Most of these sermons are concerned with the development of good attitudes toward life, the overcoming of handicaps and the way to the victorious life. As sermons they are brief, for the most part interesting, with their strength lying in the illustrations.

Life's High Hurdles was written by the pastor of the First Baptist Church in St. Paul, Minnesota. For a number of years Dr. Powell has been concerned with the problems of the disabled and handicapped. With the greatly increased number of such people resulting from the war he felt that now is the time for him to make his contribution. These chapters are not sermons, but contain a great deal of many a thrilling story of people overcoming their handicaps and living victoriously in spite of obstacles.

It seems to the reviewer that there are three very good uses for this book. First, it should prove to be a great source of inspiration for people with handicaps. Second, it should make normal people appreciate and use their abilities and should cure some of them of whining over fancied ills. Third, the preacher will find a wealth of illustrative material in this little book.

C. W. B.

Doran's Ministers Manual. Compiled by G. B. F. Hallock and M. K. W. Heicher. Harper & Brothers. 314 pages. \$2.50.

The Pulpit Manual and Minister's

Guidebook. Edited by Thomas H. Warner. The Pulpit Press. 351 pages. \$2,00.

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First, here is the old tried and true manual produced for so many years by Dr. Hallock, veteran Presbyterian minister. During the last few years he has been assisted by a new editor, M. K. W. Heicher. It follows the usual style of the book. Sermons and worship helps are offered for two services on Sunday. Then there is additional illustrative material, suggested texts, outline for prayer meeting, a brief analysis of the Sunday school lesson and a notation of the Christian Endeavor topic.

The second book is new in its present form. For a number of years the Pulpit Press has issued a manual by Mr. Warner in a small pocket edition. This year it has blossomed out into a large and attractive volume. The arrangement of the volume differs from Doran's. First there are sermons for each Sunday in the year. These occupy the first seventy-eight pages. The next section offers prayer suggestions for each Sunday in the year. This section runs from pages 79 to page 92. Children's addresses, each with an accompanying quiz, fills pages 73 to 130. Sermons for special days extend the book to page 176. Sermon suggestions on the Gospel of Matthew run from page 177 through page 313. The balance of the book is given largely to sermon illustrations. Mr. Warner does a good job in the selection and editing of his material.

The Church

Religion on the American Frontier, 1783-1840. Vol. IV, The Methodists by William Warren Sweet. University of Chicago Press. 800 pages. \$10.00.

Continuing his invaluable series of source meta-side for the study of American

Continuing his invaluable series of source materials for the study of American Christianity, Professor Sweet of the University of Chicago faculty has just published The Methodists which includes the Journal of Bishop Whatcoat, selections from The Edward Dromgoole Letters, the Journals of Benjamin Lakin, James Gilruth, and of the Illinois Annual Conference, early quarterly conference records and otherfascinating sources such as those dealing with the publishing activities and distribution of literature in, the west. The major problem of the author and his student assistants was the matter of wise selection from the vast wealth of similar materials which have appeared throughout the Methodist societies and university libraries. In the large it would appear that this selection has been made with wisdom to provide a maximum amount of interest for the reader.

By no means least in the values of this book are the first seventy pages in which Professor Sweet traces the beginnings of Methodism in America and shows how this denomination attained its ecclesiastical independence. Lest many readers, unfamiliar with the Methodist life and policy, might not understand the sources which follow the author has given chapter three to describing The Methodist System. Scarcely a page of this book has gone unannotated and the bibliography and source materials listed provide a compendious body of material for further

(Turn to next page)

Creation Continues

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by FRITZ KUNKEL

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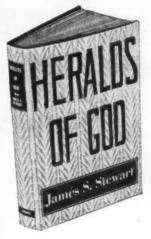
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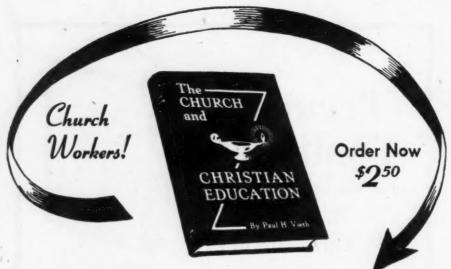
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Book Reviews

. (From page 57)

study and digestion.

There are a number of maps and illustrations which help the reader to reconstruct the centers of life and interest described by the text. One leaves the reading of this book with a feeling of proper appreciation for the contribution of the Methodists to the life and law of colonial America.

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The Bible

Creation Continues, A Phychological Interpretation of the First Gospel, by Fritz Kunkel. Charles Scribner's Sons. 319 pages. \$3.00.

The purpose of this remarkable and stimulating study is to "investigate, clarify and increase the influence of Matthew's Gospel on the modern reader." Dr. Kunkel has given us a sympathetic analysis of the Gospel in the light of the psychology of the collective unconscious and the "We-psychology." He regards Matthew's work as a masterpiece of literary architecture and insists that if we are to grasp its full significance we must get into the test tubes ourselves and read the book dynamically and not statically. Diagrams are used to illustrate the plan of the book in terms of the keystone in the arch of a bridge. The two halves may be linked together in Peter's discovery and confession or one may think of the book as having seven units, with chapters fourteen to eighteen as the keystone in the center.

This volume is divided into five parts entitled The Gate, The Chart, The Way, Crossroads, The New Way, The New Chart, The New Gate. Throughout the entire discussion the emphasis is on outgrowing egocentricity and achieving maturity, spiritual evolution, individuation and creativity. Christ is the "Spirit of individuation" and "accounts for our evolution into personal consciousness and personal responsibility"

for our evolution into personal consciousness and personal responsibility."

While many helpful and illuminating insights into the beauty and psychological process. logical significance of Matthew's Gospel may be obtained from this study, such an approach has its limitations especially when historical and theological considerations are frankly left out. The author's preoccupation with psychology leads him to intepretations that may be challenged by scholars of the New Testament. Thus when he affirms that the main interest of the writer of Matthew was "the inner experience of the initiate" and that the Sermon on the Mount is a "chart of initiation," one feels that he has only partially grasped the full extent of Matthew's message. The psychological interpretation of certain parables is pushed rather far. Thus, the stones in the parable of the sower may represent egocentric fears and desires, the parable of the hidden treasure teaches that the price to be paid for the integration of our future personality is the surrender of our egocentric past, the parable of the tares shows the conflict between the Christ spirit of individuation and a "pseudo spirit which accounts for regression, laziness and relapse into obsolete mechanical patterns."

But whether or not one agrees with

all of the conclusions of the author this is an extremely rewarding book which should promote a better understanding of the impact of Jesus upon his disciples. Dr. Kunkel is the author of several books and has had more than twenty years of training and experience in psychotherapy.

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The New Testament. Translation by Ronald Knox. A Chanticleer edition, Sheed and Ward. \$5.00.

A very beautiful edition of the New Testament has been issued by this Catholic press. This very popular and approved Roman Catholic translation of the New Testament sold out four American printings before Sheed and Ward conceived the idea of bringing out this very beautifully illustrated Chanticleer edition. Each chapter begins with a fine woodcut initial from the Malermi Bible depicting some scene appropriate to the text of the chapter. In addition there is a striking end paper design showing the genealogy of Jesus. Throughout the book are distributed thirty full-color enamel page illustra-tions of works of art from British and American museums relating to the New Testament story.

R. W. A.

Morals

The Rediscovery of Morals by Henry C. Link. E. P. Dutton & Company. 223 pages. \$2.50.

Dr. Henry C. Link needs no introduction to most of the readers of these pages of Church Management. As author of a best seller, The Return to Religion, and The Rediscovery of Man, our author has already established himself with his points of view on Christian morality. This book carries the subtitle "With Special Reference to Race and Class Conflict."

If the reviewer would select one statement which might be Dr. Link's one thesis it might be this: "The weakness of organized religion today lies not in the variety of its denominations and creeds but in its lack of moral unity and certainty." In the rediscovery of morals our author believes that people are not nearly as bad as their ideologies. What we need, too, is a program and not a formula to attain this new status for morals. After tracing present day intolerance in the United States back to the days of slavery, Dr. Link sees a promise of increasingly violent and dangerous race and class hatred in the future. He opposes present legislation such as anti-discrimination laws as a means of hringing about new understanding. bringing about new understanding.
"The real problem is not the passing of new laws," asserts the author, "but the

ment of existing laws. Dr. Link takes to task our educa-tional system for its lack of emphasis on morals, and the church for its policy on non-participation in secular mat-While there will be some readers who will find it very difficult to follow Dr. Link in some of his conclusions concerning economic and political matters, nevertheless he has made some very good observations concerning both school and church. Every clergyman in the land should read his chapter, The Possibilities of Religious Educa-

new laws," asserts the author, "but the more rigorous and impartial enforce-

This is a thoughtful and thought-provoking analysis of one of the most important problems of today. It is Dr. Link's answer to the questions being asked by people everywhere: What is wrong with the world and the people of today? And what can be done about it?

W. L. L.

Religious Education

This Is God's World by Mabel A. Niedermeyer. The Bethany Press, 64 pages. 60 cents.

This is a beautiful little book which This is a beautiful little book which teaches Christian stewardship. The stories are interesting and the illustrations supplied by Gedge Harmon add to the text. As the stories are read to the child or as he learns to read himself he finds that back of mill and the flowr is God the greater of and the flour is God the creator of all. Bible readings with appropriate text and poetry are mingled with the stories and pictures.

W. H. L.

Junior Sunday School Work by Blanche Linthicum, Sunday School Board of the Southern Baptist Con-

vention, Nashville. \$1.00.

In Sunday school work the junior department covers the highest class in the children's division with ages 9-11 and grades 4-6. The members of this department are vivacious, have a desire to do things, are keen mentally, are in the gang age and spiritually are reaching the age of accountability. This book is a treatment of administration for this department, prepared with the large church in mind but has constant applications to the one room school. It is the training course for Sunday school workers in the Southern Baptist Church, but will be of value to those of other denominations especially those conservative in theology. This study is the result of fifty years of experience and observation in working with juniors and in study and conference with other workers with juniors. After facing the responsibility which the Sunday school has in this field and a look at the juniors themselves, the author faces such tasks as organization, classification, leadership, teachers and classes, departments and officers, Sunday programs, rooms and equipment, publicity and promotion, and other essentials. The author emphasizes that this is the fruitage period of the children's division. This is the season when awakening comes and conversion is easy. If these are re-pressed an undercurrent develops which leads to adolescent crisis. She emphasizes that the junior worker must know juniors. The junior is not a little child nor a youth, but a junior. She must know each junior as an individual, but from a study of many boys and girls she has an average or norm which will help in knowing the different in-dividuals. This is the time for the first organized classes in the Sunday school. It is the gang age which likes organization. They are capable of sim-ple organization which can be effective.

Going to Church With Betty and Bob. Full color pages with texts based on the Bible. Standard Publishing Cempany. \$1.00.

Here is a book which will delight the (Turn to next page)

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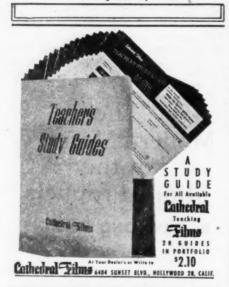
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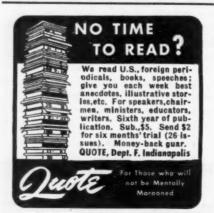
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Book Reviews

(From page 59)

little ones. Incidentally it will teach them a great deal about the Bible. Also the child will be instructed in prayer, stewardship, loyalty to parents and family and other Christian virtues. The illustrations are beautifully done. Each illustration carries, in addition to story in simple, large typed words, a memory verse for the day.

Venereal Disease

The Control of Venereal Disease by R. A. Vonderlehr, M.D. and J. R. Heller, Jr., M.D. Reynal & Hitchcock, New York. 246 pages. \$2.75.

VD Manual for Teachers by Samuel D. Allison, M. D. and June Johnson. Emerson Books, Inc., New York. 149 pages. \$2.00.

Here are two new books in a field which is rightly receiving increased attention. Routine serological blood tests and other examinations of selectees and volunteers for military service showed that the venereal diseases are epidemic. Dr. Thomas Parran, Surgeon General of the United States Public Health Service, says, "The task of eradicating syphilis and gonorrhea will remain difficult until parralel effort is made in each community to eradicate degrading social and economic conditions which are the roots of vice and promiscuity." Religious leaders should be informed as to what is being done to gain control of the diseases. The moral implications cannot be ignored.

The first of these two books is authoritative since it is written by the two men, who, under the Surgeon General, have been and remain chiefly responsible for organizing and directing the VD control program. It begins a brief historical account which is followed by a non-technical description of treatment measures. The purpose of the authors is to inform the public and win its support for postwar continuation of the program.

While both these authors are mediwhile both these authors are medi-cal men, they frankly state that "ethi-cal prophylaxis" offers the chief hope for preventing exposure. "Common ground must be found for closer integration of the work of social and medical sciences and the forces of religion," they declare. Such an appeal from medical leaders ought not to go un-

The second of the books makes no

reference to moral aspects of the problem. Its authors apparently believe that knowledge alone is sufficient to prevent exposure and venereal infec-The book offers a plethora of material about venereal diseases, but the whole substance of it could have been reduced to a few pages. In fact the book becomes an excellent example of how over-emphasis of any single theme can be utterly ridiculous. There might be reason for a book of this size

on general health, with some reference to VD, but it is difficult to justify "a VD manual." The late Archbishop William Temple

was active in Great Britain's fight on the venereal diseases. He acknowledged that the church has been guilty of a great sin of omission in avoiding the subject. But he continued to insist

that "the sacredness of sex" must be put first in the educational campaign against the diseases and that the duty and possibility of chastity be made clear. Churchmen in America would do well to take the same position.

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Biography

A Book of Protestant Saints by Er. nest Gordon. Moody Press. 376 pages. \$2.50.

A strange name for a book some may think, but the author has listed a number of men and women, who, if anyone were entitled to be called a saint, these would. The author has classified these characters under sevcral heads. These characters are of German, French and Scandinavian origin. They are shown forth in the light of their heroic deeds in such a

way that reading about them is most fascinating.

Workers among prisoners, rescue workers, evangelical missionaries, men of revival are some of the pictures portrayed. Certainly all who read this book will find that it is true that the "Victory that overcometh the world is our faith." Every Christian will have our faith." Every Christian will have a greater enthusiasm, a stronger faith, and a deeper presence of the spirit of God by reading this book.

A. H. J.

Caspar Schwenckfeld von Ossig by Selina Gerhard Schultz. Board of Publication of the Schwenkfelder Church. Norristown, Pennsylvania. \$2.50.

Curiously enough although the Corpus Schwenckfeldianorum setting out the writings of Schwenckfeld has been in print for some time no thorough biographical study of the mystical op-ponent of Luther or "Apostle of the Middle Way" as the author calls him has previously appeared. Miss Schultz who is the associate and managing editor of the Corpus is eminently fitted to have done this most sympathetic and definitive study of this spiritual interpreter of Christianity who was so often misunderstood by his contemporaries and others later. The book comprises and others later. The book comprises 31 chapters and 453 pages including a thorough bibliography, voluminous notes and a very usable index.

R. W. A.

REVIEWERS IN THIS ISSUE

Lynn Harold Hough, Dean, Drew Theological Seminary, Madison, New Jersey.

Lewis H. Chrisman, Professor, West Virgnia Wesleyan College, Buckhannon, West Virginia.

Charles W. Black, Minister, First Methodist Church, Greenville, Ohio. Raymond W. Albright, Professor, Evangelical School of Theology, Reading, Pennsylvania.

James C. Perkins, Minister, Union Congregational Church, Phoenix, Ari-

William L. Ludlow, Muskingum College, New Concord, Ohio.

Milton Thomas, Minister, Methodist Church, Falls Creek, Pennsylvania.

Talmage C. Johnson, Baptist clergy man in Social Work, Raleigh, North Carolina.

William H. Leach, Church Management, Cleveland, Ohio.

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A Sermon for Boys and Girls by A. T. Greene, Jr.

THOMAS A. EDISON had been working for more than a year with thousands of experiments on an "electric light," only to find each experiment a failure. His money was almost exhausted, and there was no promise of more from the men who had spent thousands of dollars on his experiment because they believed in him. While meditating, he tapped his fingers on the table beside him, and they touched a pile of lampblack mixed with tar. He looked at this substance a moment and then headed back to the laboratory. He had tried everything else, so he had nothing to lose. After days of untiring effort, the unbelievable happened. The light burned for fortyfive hours! The tired man who had struggled for months to realize this dream sat gazing at it the entire time without thinking of sleep. Success! And yet Edison knew that a bit of lampblack and a piece of spool thread were not sufficient for practical purposes.

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(Turn to next page)



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The Light of the World

(From page 61)

But there is a greater story! I think now of one who sat meditating. He. too, was concerned with men's failures! As one hand touched the other, it touched a deep scar-the scar of Calvary. Jesus called his followers. The world was in darkness, and needed a great light. Jesus said with divine assurance, "I am the Light of the World." And then came the challenge: "Ye are the light of the world." At last came the command: "Go!" These men heard the words of their Leader. They did not question his command. They did not stop to count the cost! The Master had spoken, and the world must have the Light. Persecution did not stop their quest. The torch was handed to Paul. Shipwreck did not blind his vision. Prison cells did not quiet his song. On and on with the Light! Livingstone saw the gleam and traveled hundreds of miles through the wilds of Africa. David Brainard went days with little food that the Red Man might have the spiritual filament that would mean light to his sin-darkened soul. Thousands have followed the gleam. Some have attracted world-wide attention. Some have been unsung heroes. For nearly 2,000 years the crusade has gone on. Still men wait for the Light, the spiritual light that illumines the darkness of sin, the darkness of death, and the fearful dread of eternity. Do you crave adventure? Then hear him -GO!

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The Veteran, Facts and Figures — A Book Review*

by Leon R. Robison

IN a book called Out of Uniform, Benjamin C. Bowker gives the most complete summary to date of what happened to the veteran of World War II. He gives facts and figures for all branches of service from the beginning of the war until now. He deals with the attitudes and reactions of the veteran at the time of induction, during the war and in the period after his return to community life. The book includes a great deal of statistical information but at the same time has the realistic touch given by "one who has been there." The author served in the armed forces from August, 1940, to March, 1946, and during this time he saw service in most all of our theatres of operations. His evaluations are fair and without prejudice. The book will give the civilian a clearer understanding of the veteran and the veteran more perspective as he works out his destiny in the community.

The following excerpts are given with the hope of achieving in part the purpose of the book.

From the declaration of a national emergency in the summer of 1940 through early 1946, a grand total of nearly sixteen million men and women served in uniform. (page 55)

What Kind of Men Did the United States Muster in all These Millions?

They were not necessarily the most intellectual, the most moral, the most religious or the most anything else except the most likely to make good fighting men. (page 56)

More than half of them were under

More than half of them were under twenty-six years of age, and only one out of five was over thirty years of age. Mentally those who served in uniform were well above the national average. Their median education level was the second year of high school, as compared with the sixth grade for the veterans of World War I. An estimated 25 percent were high school graduates, against the 24 per cent of the whole United States population who have graduated from high school. Conversely, of course it meant that 57 per cent of veterans had not completed high school. Sixteen per cent had attended college, as compared with the national figure of 10 per cent. (pages 58, 59)

As a group they were urban indoor men who were accustomed to comparatively soft living. Most of them had been employed, at least for a few months, for only 14 per cent stated they had no working experience of any kind. Out of every hundred men, eleven were farmers. Nearly half the

men claimed some farming experience. Forty-eight had been workers or laborers in town and cities. (page 59)

What Happened After Induction?

During the first six months of service, records showed that most men added six pounds to their weight. Posture straightened under gravel voiced drill masters. Chests expanded, waists hardened, and muscular development and tone improved. Other physical rehabilitation included several million fillings in faulty teeth, more than a million dentures installed, a quartermillion visual defects corrected with glasses, thousands of hernia operations, numerous anti-toxins injected, and all the benefits resulting from several years of regular medical and dental attention.

For many of the recruits, the physical facilities provided by the services were comparatively luxurious, since in their own homes 35 per cent had no indoor toilet, 30 per cent no running water, 40 per cent neither bathtub nor shower, 21 per cent no electricity, 27 per cent no refrigeration, and 42 per cent no central heating—all of which they had while in barracks during training. (page 60)

Twenty-four hours a day, almost without respite veterans had been crammed in with people. Perhaps one or two in the lot would normally have been picked as chance companions. The others were from entirely different leagues; toughs and sissies and foreigners and dopes and wise guys. The most galling fact was that they were right in one's hair all the time. It was impossible to ignore them, or move away from that neighborhood, or quit that job for a new one. Each was there by decree, sleeping and dressing and eating by the numbers with mutual lack of privacy; there was nothing for it except to work the situation out and live together as smoothly as possible. (page 61, 62) It did work out too, in astonishingly smooth fashion considering the extreme differences of background and tastes involved. (page 62) From that enforced toleration may come one of the healthiest changes in veterans as compared to the persons they were.

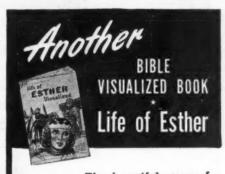
It was estimated that a soldier made an average of eight trips within the United States before going overseas. Two out of every three veterans have been overseas. (page 62)

Casualties

Two million veterans considered themselves, in their own phrase, "fugitives from the law of averages." They were the ones who did the actual fighting, yet emerged physically unscathed or with non-mortal wounds while 270,000 of their comrades died in action. . . In addition to battle deaths, approximately 85,000 service personel lost their lives through diseases, training accidents and assorted mishaps. . . . In all approximately 300,000 were (Turn to next page)







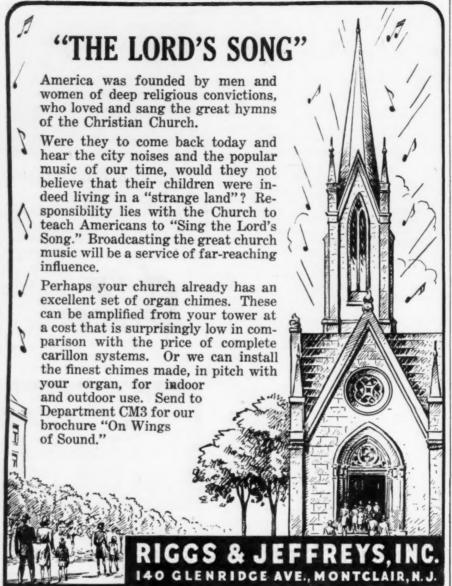
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e"Out of Uniform," by Benjamin C. Bowker. W. W. Norton and Company, Inc., New York. 259 pages.



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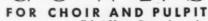
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(From page 63)

hurt badly enough to necessitate long hospitalization. They included 18,000 amputees, 1,400 blinded, 5,000 deafened and an estimated 20,000 others so sorely scarred or maimed as to be at a disadvantage. The others among the total of 650,000 wounded were returned to duty. (pages 71, 72, 74)
Casualties of another kind included

130,000 veterans who were captured and held as prisoners of war. (page 79)

117,500 were discharged from the army and navy without honor. (a total from page 25) Morals

Service profanity was little different from the course talk of shipyards, docks, mills and similar places where comparatively large numbers of men in lower brackets of education and social advantages were thrown together. (page 121)

Research conducted among troops in the United States indicated that one man out of three drank beer or liquor regularly. . . . When men were sent overseas their drinking habits remained constant during the first years, unless influenced by a severe drought or great local abundance. During the second year, drinking rates gradually increased and during the third year of overseas service the rate rose sharply. (page 128)

As to morals in general, there was no reason to consider the men in service different from those outside. Potential worst offenders had largely been rejected. In uniform, most men violated strict ethical standards at one time or another. Government property was considered fair game. One enterprising soldier tried sending home a jeep, part by part. (page 129) Religion

Much has been written enthusiastically about foxhole religion and raft religion, emphasizing that men turned to God when they neared the probability of imminent death. This was true in many highly emotional and stirring instances. Prayers were real and fervent among men who knew they would attack an hour before dawn. It did not follow that there was any religious not follow that there was any religious renaissance among service personnel, as many devout clergymen hoped. What actually happened was exposure to mutually opposing influences. Their net result was to send assorted millions out of uniform with the same general bent toward religion they had brought in (page 132) brought in. (page 132)

Anti-religious influences were ob-ous. The very mission of the armed forces was a violation of "Thou shalt not kill." Individuals were separated from family and community pressures to attend church. It often spelled a sacrifice of precious free time or extra sleep for weary bodies. The rich physical trappings that may have graced their home church were usually lacking. And in most cases, the majority of those with whom they lived in en-forced close contact did not regularly

on the positive side, the services were scrupulous in giving every individual the opportunity and encouragement to worship according to his creed. (page 133)

The twelve thousand chaplains in the armed forces earned high regard

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for their devotion, some sixteen hundred of them earning decorations for special merit. They were assigned on an approximate ratio of one to twelve an approximate ratio of one to twelve hundred men. Although they were at the service of all for spiritual guid-ance and general advice 70 per cent were from Protestant denominations, 27 per cent Catholic, and three per

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ent Jewish. (page 134)
Religion is so highly personalized that statistical evidence proves confusing and unreliable. Using attendance at services as an index, however, there appeared no slackening as the war progressed. If anything, there was a slight increase in church going. Army figures for example, showed an average of slightly less than one in three early in the war, rising to slightly more than one in three at the war's end. This was partly accounted for by the increased proficiency of chaplains as they gained field experience. (page 134)

Principles of Understanding

Principles of Understanding
One basic principle of understanding veterans was their individuality. As previously discussed, they entered the services with widely varied backgrounds, and they had had so many different varieties of experiences on duty that no standard pattern could possibly have been imprinted. A second basic principle was their change. Any pretense that they returned exactly the same as they were before the ly the same as they were before the war ignored reality.

widespread characteristic, disconcerting to families and friends, proved to be an impatience with the trivia of civilian life. It took many veterans a long time before they gave serious attention to details of their jobs and their place in society. They missed the all-consuming motivation of war, when every duty had a role in the huge team which paid off against the enemy in combat. A former newspaperman, for example, found it difficult to be excited about whether deadlines were met, explaining to himself: "What's the difference? Nobody's going to be killed if that story isn't in there." (page 143)

Unemployment

Many veterans found themselves un-Many veterans found themselves unable to secure jobs paying better than \$20 or \$25 a week—scarcely more than they could collect in readjustment allowances without working. As a result, hundreds elected to drift for the time being. If prolonged on any large scale, this situation obviously held the germ of social illness. But after reaching a peak of nearly one and three-quarter millions in early April of 1946 when 1,623,738 received \$36,757,378, the numbers began to decline. (page

Education

The number returning to school was a comparatively small minority of all veterans. It was estimated that twelve per cent of the officers, seven per cent of white enlisted men and five per cent of negro enlisted men would attempt full time education after discharge. An additional eighteen per cent planned to take part time schooling, three-fourths of them desiring business school and trade school training. (page 173)

The Future

All over the world, veterans of World War II were destined to take control. Even the few nations who control. Even the few nations who avoided direct participation in the global fighting had been forced to mobilize a large share of their most vigorous and able youth. Within the next generation, men and women who served in uniform would inevitably direct world destiny by reason of their numbers, their physical vigor, and their mental alertness. (page 248) Among the warring nations there

were more than 93,000,000 veterans.

(page 248)

The majority of veterans served overseas. There they saw conditions of living that opened their eyes and made them keenly aware of how much the American way of life meant to a man. . . . Americans came out of uniform with a deep impression of democracy's rich potential as compared with other ways of life. They would have an underlying patience with the unfinished business of democracy. (page

To dozens of people making glum predictions about troubles that would beset the country when "the boys" came home, one question has been put many times: "What is the worst that could happen?"

A consensus of thoughtful opinion considered the greatest danger to lie in continued feeling of separatenessa feeling that might be organized for demogoguery, leading to a concentra-tion of power that could wreck the 170-year-old structure of this Republic.

What, on the other hand, is the best that could happen in regard to vet-

erans?

Having themselves endured the most frightful war in world history, they might find understanding enough to lead the nation in a realistic quest for

lasting peace.

They came home with a realistic concept of how small and interrelated the world had become through its machinery of transportation and com-munication. Many of them remained cverseas long enough to find that beneath superficial differences they had much in common with people of other They lost some of their insular prejudices about foreigners, while maintaining their own national pride and loyalty. (pages 253-254)



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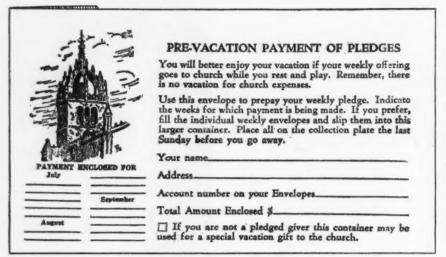
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Please Don't Quote by Elinor Inman*

REGARDING the use of quotations in the radio sermon, the best possible advice is — don't. The ban covers both poetry and prose.

And why not?

- 1.) Quotations are difficult to weave deftly into the fabric of another's thinking. Too often, they stand out as boldly as patches on an otherwise attractive garment. There is the danger, too, of patching blue jeans with a piece of brocaded tapestry.
- 2.) Each person has, or should develop, his own style of speaking and writing. Even the finest quotation may not accord with the rhythm of the quoter's style. It will, therefore, sound alien to the sermon not be an integral part of it.
- 3.) A quotation seldom, if ever, seems quite fresh. And, of course, it is not, for invariably it comes from something previously put into words. The immediacy of the radio medium demands always a contemporary quality of expression—a test that many once-fine statements cannot pass.
- 4.) Unless the current user is verging close to plagiarism in his writing, no quotation is likely to be exactly what is needed at a certain point in the development of a thought. As in a picture puzzle, unless the piece fits perfectly, it does not fit at all.
- 5.) Quotations of poetry are too often inserted, and at longer length than necessary, just because the user likes the poem. The radio speaker is quite likely, thereby, to turn his religious broadcast into a poetry-reading program.
- 6.) As a result of the reasons just stated, quotations often slow up a sermon's "build" and even deflect from the main line of the speaker's thought, calling the listener's mind from the present back to the past, or off on some tangent of its own. A listener may thereby be lost for the balance of the talk.
- 7.) A quotation is sometimes used to avoid the necessity for developing a thought completely. This is never to be condoned.
- 8.) As may be deduced from the reasons already given, frequent or lengthy quotations is the mark of the unmature, the person who reads and listens, but who has not yet digested the content of his reading and listening so that he can pass the worthwhile on in his own words.

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^{*}Director of Religious Broadcasts, Columbia Broadcasting System.

9.) Since quotations are usually taken from some printed source, they are phrased for the eye, not for the ear, and are often not radiogenic.

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10.) A great deal of the value of a quotation derives from the reputation of the person being quoted, and the listener's knowledge of that reputation. The radio speaker cannot assume that anyone less prominent than the President of the United States is known to the majority of his listeners. (A Swedish newspaper, in reporting the winners of the recent Nobel prizes, referred to Dr. John R. Mott as "an obscure American clergyman." Dr. Mott is an American, but he is neither "obscure" nor a "clergyman.")

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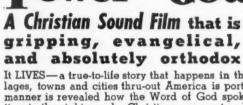
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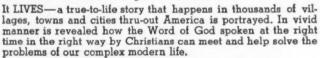
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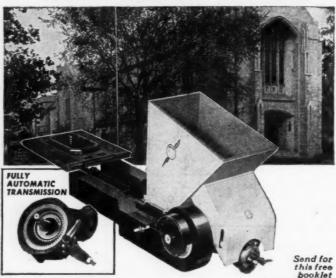
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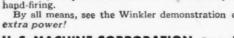
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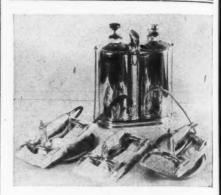
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Here are some of the new items for efficient church keeping which have come to the attention of the editors of Church Management. If you are interested we shall be very glad to give you the name of the distributor or manufacturer. Ask for information addressing this magazine, listing the item or simply giving the number which follows the description.



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The DeVry Corporation is announcing a series 16mm films which bring many interesting places to the classroom. Subjects included are the Carlsbad Caverns (color), Navajo Land (color), San Diego Zoo (color), India (black and white), New South (black and white), Palestine (black and white), Music in America (black and white), etc. The pictures run from twelve to twenty minutes.

March of Time features available in 16mm now include three new subjects, "Atomic Power," "The New France," and "Tomorrow's Mexico." Application for one, two or three-day showings of the films may be made to your local film library or direct to the March of Time, 369 Lexington Avenue, New York 17, New York.

Releases of a newcomer into the 16mm film field, Academic Film Company, Inc., New York City, includes historic and biographical material of interest to churches. Among the subjects offered "Lafayette, Champion of Liberty," "Mark Twain," "Silver Threads," which is the tragic story of the composer of this old song and "Little Jack Horner," story of the ac-

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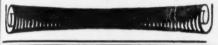
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(From page 70)

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(From page 69)

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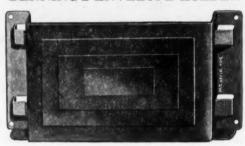


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Editorials

(From page 8)

social position. He maintained a great house with servants, a good wine cellar and good horses and wagons. The poor curate did not own these things but he could aspire to a competent living. One amazing thing in the diary is the lack of supervision given by the bishop to the clergy of the diocese. Kilvert found it necessary to write the bishop to tell him that he had the curacy at Clyro for seven years. We suspect that the bishop had as easy a life as the curate.

The reader is surprised to learn that as late as the Victorian age, some of the people still believed in folk tales concerning the birth of Christ. One man declares that he had seen the cattle kneel and bow their heads on Christmas eve.

When Kilvert secured a living of his own, he had new responsibilities. One of these was to receive his parishioners on tithing day, a sort of Victorian pledge Sunday. As the vicar, he was required to provide a meal for the flock. He says that many ate and drank more than their annual tithes would provide. But wait until you read what he fed them. Here is the menu: Boiled turkey, roast beef with jugged hare and beefsteak pie on the side. This had

been preceded by pea soup and was followed by plum pudding, apple tart, mince pies, blancmange, cheese and dessert. "It was a nice dinner, thanks to Dora, and I think they all liked it and enjoyed themselves." I should think they would.

Francis Kilvert may not have been a great preacher—there is little evidence of it in this book and I had never heard of him until it was in my hands. But he had one great admirer. That was his father, also a minister. At one time after the elder Kilvert had heard his son preach, he said: "As you were preaching there came upon my ear an echo of the tones of the sweetest human voice I ever heard, the voice of John Henry Newman. No voice but yours ever reminded me of him." Thank God for appreciative fathers.

Many readers of the volume have an affection for the Victorian ministry. They would have liked to preserve the social position and the respect of the clergy of that period. They long for the pastoral quietness. But at the same time, most of us will give thanks that the clergyman of today is more conscious of the social forces which are changing society. We doubt if preachers ever worked harder than they do today. Few of us would have it different.



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Compass: 32-note, CCC to G Radiation: 8'-6" radius

Concavity: 8'-6" radius

Vertical: 29½" between playing surfaces of middle E natural pedal key and the playing surfaces of the natural keys of the Great manual.

Swell and Crescendo Pedals: Heel end of playing surface of shoes overhang sharp keys of pedal clavier within the 114" maximum forward position, and the 3/4" maximum distance back of them.

Swell Pedal located directly in the center of middle E F gap on pedal clavier.

GREAT MANUALS

Compass: CC to c4, 61 notes.

Keys overhang a distance of from the front edge of the Swell manual to a perpendicular line touching the front edge of the Great manual keys.

Surface-to-surface: Swell manual is $2\frac{1}{2}$ " above Great manual.

have the following sequence from left to right on console: Pedal, Swell and Great.

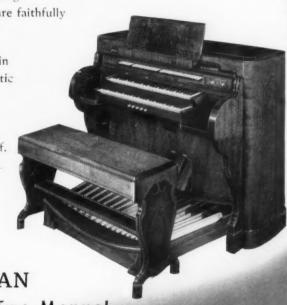
The order of stops within these divisions are:

16'-8'-4'-243'-2' and mixtures. Stops assume their normal position according to pitch in the Major Bass, Diapason, Flute, and String divisions. Loudest to softest is the order within pitchgroups. Reeds follow the highest pitch stops of the above groupings.

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